

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., OCTOBER 24, 1918.

NEW SERIES, VOL. XX, NO. 42.

We will be under the necessity of cutting out the names of many subscribers on November first if they do not pay before that time. We do not wish to lose them; and do not wish them to lose the Record. But the paper shortage has made obligatory the government orders for cutting out subscribers who are in arrears. Statements have been sent to all of them. If you are in that number and have not renewed will you not do so immediately? We have nearly 3,000 on that list.

Chickasaw Association was postponed on account of influenza. The date will be announced later.

Dr. J. C. Hiden, one of the most brilliant among Southern Baptist preachers, passed away October 10th.

Our thanks to those who generously responded to our request for copies of the Record of September 12.

Carey Association passed resolutions of protest against the order of Dr. Keppel dismissing Camp Pastors.

Billy Sunday will spend a month in Fort Worth, Texas, beginning November 10th, in a revival meeting.

One U. S. army chaplain recently baptized 300 soldiers in the River Marne in France. Let the good work go on.

We hear that Chaplain W. H. Morgan was with the boys over there when they wiped out the St. Mihiel Salient.

Rev. H. W. Shirley, once pastor in Mississippi, recently finished his course of training, was appointed chaplain and is waiting his call for overseas service.

A letter was received this week by her mother in Jackson, from Miss Elizabeth Kethley. She had reached Japan. Many prayers and hopes accompany her.

Franklin College (Baptist) in Indiana, is to have a chair of Bible Teaching, necessary salary being provided by the State Convention. The college has the largest attendance ever, nearly 400, of whom 250 are in the S. A. T. C.

There will be a meeting of the stockholders of the Mississippi Baptist Publishing Company at Meridian, Miss., Wednesday morning, November 13th, in the Sunday school room of the First Baptist Church at 9 a. m. Important business.

It would be well for some brother or brethren in each church, where the offering has not been made for State Missions, to advance the money for the church before October 31st, and depend on its being repaid by the church after that time, when they can get together.

Another victim of influenza is Rev. C. T. Wingham, who was on a furlough from his work in Japan. He seemed so strong and ready for many years of work, but God willed it otherwise. He was the son of our former foreign mission secretary.

Some day in the years ahead of us, the German people will thank America and the Allies for their successful prosecution of this war, which will dethrone kings and give the people their place in the sun. Today the British realize that America 140 years ago fought their battle for them against a stubborn king who came from Germany.

The Liberty Bond, fourth issue, was oversubscribed. There is no safer investment. It is just like money, only more so.

Baylor College, Texas, has a young lady student who rejoices in the name of Miss Jennie Koalulea Unlieulle. Of course she is from Honolulu.

There are several of this kind described in an exchange: Mickie says, "One guy that runs neck and neck with the Kaiser for popularity around this office is the cowardly wampus who lets his paper get a year behind and then refuses it at the postoffice 't' avoid payin' what he owes us."

We deeply regret that increase of work has compelled Dr. M. O. Patterson to give up the writing of our Sunday School lesson exposition. We do not know of any better work along this line than he has done. As soon as possible we hope to resume this department.

John William Provine, Jr., was recently commissioned a lieutenant at the officers' training school, Louisville, Ky. He is son of the president of Mississippi College and grandson of the lamented Dr. H. F. Sproles. Both grandfathers were Confederate soldiers, and he will make good.

Rev. T. J. Waldrop, Moderator of General Association, writes that the meeting of that body will be on Wednesday after the fourth Sunday in November (27th). The Executive Board will meet the night before. Let all pastors and churches arrange to meet at Fellowship Church, Jasper County.

At a meeting in Atlanta, Tuesday, Protestant and Baptist preachers and other representative men pledged their support to the United War Work Campaign. We see the names of Drs. W. L. Poteat and Ryland Knight among those present. The campaign is from November eleventh to the eighteenth.

At the recommendation of the State Board of Health, the Mississippi State Fair, which was to have been held in Jackson this week, has been canceled. This is, of course, due to the prevalence of Spanish influenza, and the proper thing to do. It is regretted on account of the stimulus it gives to agriculture.

The Baptist Flag, the organ of the Landmarkers, published last week a report of three men, including the editor, who thoroughly investigated the case against Bogard, charged with drunkenness and lying. They speak of it and him as "a mendacious and revolting evil... of a designing and unscrupulous man."

Our hearts and our tears are for the bereaved editor of Word and Way in the death of his soldier boy, S. M. Brown, Jr., on the battlefield in France. One who knows him intimately says, "There never lived, perhaps, a finer specimen of clean, noble young manhood. He had every touch of the gentleman."

A San Antonio mother recently sent her boy a batch of San Antonio papers carrying the news of the society life of that city. A few weeks later she received a letter in which were these words: "In God's name, mother, how can you people over in America live that kind of a life with us fellows over here wading hell shoulder deep for you and our country!" It is a mystery to us how the American people can engage in revelry while our boys are laying down their lives for the sake of world liberty.—Baptist Standard.

The reply of Germany to President Wilson's terms for peace is said to have been sent, though the official copy, at this writing, has not been received in Washington. The reports of it as caught by wireless make it appear vague and confusing. The German government appears to accept the President's terms, but it is so expressed as to have loopholes. It is claimed that the constitution has undergone radical changes in favor of democracy, but it is not clear what the changes are. Altogether, it is just such a reply as to justify the suspicion of duplicity and necessitate caution.

The times in which we live are much like those in which the Apostles lived, of which Paul said, "The days are evil." By this he means that the future is uncertain, the times are disturbed, they are thrown out of their ordinary grooves and channels. We cannot forecast the coming days or calculate the events of tomorrow. The only thing certain about the future is that it is very uncertain. There are more prophets than ever and fewer who know anything definitely. It is a time when anything may happen, and the unexpected is sure to happen. Life is most uncertain; business is being rearranged; constitutions made over; maps are being made; national and international relations being revised. Yes, we are having famine in some places, pestilence in others; war everywhere. There was never a time when we could plan with less certainty. What are we to do? Take Paul's advice when he said: "Buying up the time for the days are evil." Make immediate and vigorous use of every opportunity at hand to do good. What thy hand finds to do, do it with thy might. There was never a time when men's minds needed to be alert as now. The times demand quick, accurate and active thinking, ready decision and unhesitating action, "as wise men... understand what the will of the Lord is." There was never such a demand for men who can think, who are sober and wide awake. This is the sort of prepared men the world needs, men who can face a new situation with open minds, not fossilized. This can only be done by remembering in full the injunction of Paul in this connection: "Continue steadfastly in prayer, watching therein with thanksgiving... Walk in wisdom toward them that are without, redeeming the time. Let our speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one."

SERMON.

By J. P. Williams, Preached at Strong River Association and Published by Request of That Body.

John 7:17. Doctrine is the supreme thing. Strong constitution of truth and loyalty that is the hope of the world.

The supreme folly of the age is to say it does not matter what you believe, but just so you do right. Nobody does right who does not believe right. The thought of the text may be gathered around these words:

First—Liberty—the voluntary principle is recognized. The choice of the individual is admitted. If any man will do his duty, that was spoken by our Savior when slaves were regarded as nothing more than property, and when morals and religion were the decree of states. I quote the testimony of Geikie here: "It was left to Christ to proclaim the brotherhood of all nations by revealing God as their common father in heaven, filled towards them with a father's love; by his commission to preach the Gospel to all, without distinction; who labored and were heavy laden, to come to him as a Savior sent from God, for rest, etc." In this great principle of the essential equality of man, and his responsibility to God, the germs lay hid of grand truths imperfectly realized even yet. Thus it is to this we owe the conception of the rights of individual conscience as opposed to outward authority.

There was no dream of such a thing before Christ came. The play of individuality, which alone secures and exemplifies these rights, was unknown or restricted." That was a historic statement no one calls in question. There we see that the freedom of conscience was born of our Savior's teaching. The text is the proclamation of that great principle. "If any man wills." There is the voluntary choice. Notice that Geikie says it is imperfectly realized as yet." Indeed, this has been the age-long contention. Every state church, ecclesiastical court, has been against freedom of conscience. Baptists have ever been the champions of religious freedom. This is no vain boast, but the testimony of history. When the lord chancellor of England proposed to award John Locke the honor of being the author of religious liberty he proclaimed to the world the following: "The Baptists were the first propounders of the absolute liberty, equal and impartial liberty."

Associate Justice Story, speaking of the Baptist settlement in Rhode Island, says: "We read for the first time since Christianity ascended the throne of the Caesars the declaration that conscience should be free and that men should not be punished for worshipping God in the way they were persuaded and required."

Herbert Skeats says: "It is the singular and distinguishing honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion."

Bancroft says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of Baptists."

In 1774 Rev. Isaac Backus, a Baptist preacher of a committee appointed by the Warren Baptist Association of Rhode Island, was the first committee to appear before the Continental Congress at Philadelphia asking for religious freedom. The elder Adams sarcastically told him, "You might as well try to change the revolution of the heavenly bodies as to dissolve the union of church and state." And Hawkes said, "The Baptists were the principle promoters of this war, and in truth did more than any other denomination in its accomplishment." A prominent attorney, a Jew, said to a vast audience, that this war was being fought that each one might have the religion of his own choice. There was a time when nobody but a Baptist would have said that. This freedom was a contribution of the man of Galilee, and your birth to the real idea of Democracy.

Second—Loyalty. The text implies that if any man wills to do His will, as if to say, "My supreme purpose is to do what He wants also. I am His, and to do his bidding is the only worthwhile thing in life." What is loyalty? Liberty makes loyalty possible, and of the highest obligation. We have fallen upon unusual times. There never was so much religious thought and talk. The leading men in civil life and military life are acknowledging the need of God's helping hand. But there is not as much said of the need of Christ as a personal Savior as we would like to hear. There are wild ideas abroad. Sentiment seems to direct the thinking rather than the word of God. Religious thought is in a commotion. Things indicate that we are to have the sharpest conflict between pure Christianity and a corrupted form of religion since Christ set the captives free from legalism. Loyalty is to count for more than usual. I would rather my boy died in the trenches triumphant in the faith of Christ than to live a hundred years and die depending on his heroism to take him to heaven. We ought to be in a frame of mind to appreciate loyalty as we see what men are sacrificing for the defense of our country. It should afford us the ability to appreciate the call of Christ with great force after the war between the states. A private was against the election of his old General on the party lines. But when he went to hear the General speak and saw the empty sleeve and scar on his cheek, with great enthusiasm he cheered his part comrades and said, "Boys, I forgot the scars." If we shall not forget the scars our Savior bore, He will not appeal to us in vain.

Light, "If any man will to do His will he shall know!" The best commentary is, a spirit surrendered to do the will of God. If we have the mind of Christ, we can understand his doctrine. We have heard of some scholars who have difficulty in accepting the teaching as to the deity of Christ, miracles, etc. But there has been no case, so far as I know, where a man had a passion to do just what God wanted him to do, as a ruling motive in life, that he had any trouble in accepting the miraculous in the works of Christ, or his divine character, or the atonement for sin by the death of the Son of God on the cross as our substitute. If it should mean criticism, disfavor, persecution, or death, have we the devotion to Him that would lead us to be true, and since his we are, and Him we serve?

THE GOING OF THE CAMP PASTORS, BUT THE CONTINUANCE OF BAPTIST WAR SERVICE.

B. D. Gray, Corresponding Secretary.

The order for the withdrawal of the Camp Pastors from the camps will stand and the Camp Pastors will have to go. This is the decision of Secretary Keppel.

After conference, our Joint Committee of Northern and Southern Baptists have decided to let the matter rest without further protest. Our position is clear and has been made in all good conscience with the utmost loyalty and fidelity to the government. We, of course, wish that the results had been otherwise, but we submit.

This does not mean, however, that the Baptist War Service will be discontinued or abated. We will still operate as heretofore in the two spheres open to us, namely, the territory adjacent to the camps and the camp cities. In addition, we will work in the schools with the Student Army Training Corps as far as possible.

Moreover, we will do such work inside the camps as the new regulation to be promulgated will permit under the direction of the chaplains and the commandants of the camps.

We shall thus have all the work we can do and shall need even greater support from our people for its maintenance.

So soon as we have received the new order for publication we will apprise the brotherhood. Home Mission Rooms, Atlanta, Georgia.

WHY NOT?

Why not undertake to reap the golden harvest that is all about us Southern Baptists? There has never been before in the history of the South as much ready money as there is at this time in the hands of the common people. This fact is so evident that it needs no proof, even the negroes are buying elegant clothing, fine buggies, and high priced automobiles. Nearly every child in the cotton states has money.

Now the opportunity as I see it is for Baptists to do real, intelligent, Christian colportage. In my judgment, with the right kind of colporters tens of thousands of dollars worth of Bibles and Baptist literature could be easily placed in the hands of the people, and these books would be read and re-read in the country homes, and mold and direct the lives of our people.

We have lost the art of the personal appeal which was so largely followed by the Master Himself and by Paul as he went from house to house beseeching men to be reconciled to God, and disputing with them concerning the kingdom. Many a lost sinner could be won to Jesus by these godly colporters in their heart to heart contact. Many a family altar could and would be established by the visit of the right kind of colporter. Many a student would be won for our denominational colleges, and many a country boy might be won for the ministry as he comes in contact with this man of God. Our denominational papers could be very largely increased in their circulation, the general boards as well as the state boards, and the woman's work would have a great opportunity to supply their rich literature to those who need it most, and who perhaps would be most influenced by it.

I wonder how many who are reading these words have stopped to think of the marvelous progress made by the Mormons within the present generation. It is said they control the political vote of five states and have the balance of power in two others, and at one time last year they had \$22,000,000 in their church treasury for religious propaganda. Each one of this sect tithes. They have made this large growth not by the public ministry so much as by the printed page distributed by their colporters as they went from house to house selling their literature where they could, and giving it where they could not sell it. The Seventh Day Adventists have won their largest victories by means of colportage. Not long since they shipped from their publishing plant into one of the Southern states to their colporters two freight cars filled with their literature, at one shipment. They are nothing like so many in numbers as we Southern Baptists, but they are giving many times more per capita for the spread of their doctrines than we. Their growth has been largely by the printed page and the personal appeal. Then remember the phenomenal progress made by the Christian Scientists, their great success has been achieved very largely through a system of colportage, women being very largely the colporters. Yet to my surprise when I asked one of our state secretaries how many colporters were at work in the state he said ONE. Now in my judgment there ought to be at least one godly, intelligent, energetic, tactful colporter in every district association in the South. He could and would reach many of the non-contributing churches and individuals as no preacher can.

It is surprising to one who has not tried it how many books can be sold by going into the homes with the books and showing them and telling a word of their contents. I remember once going to a home where there were a father, mother and eleven children. When I drove up I introduced myself to the father who was sitting on the porch, he said they did not need any books and would not buy any, but insisted that I come in and talk awhile with him. After

talking some time his wife came out and insisted that I spend the night, saying that she had five sons, none of whom were Christians, and that she would like to have me stay and speak with them about their souls. After this appeal by the mother I consented to stay. After supper before retiring, I asked if I could not have a word of prayer with the family, and when the Bible was brought it was a very small one with exceedingly fine print, the S's made like F's. After I had read and prayed the old gentleman suggested that I might show the books to the family, up to this time he had refused to let me open them saying they did not need any. When I had shown the books he asked me to select one for each of his children, and when I had done that he said, "Old Woman, would you like to have one?" She said, "You know, Husband, I have always wanted a family Bible." He turned to me and asked, "You haven't got one of those, have you?" I said "Yes," and before I went to bed I had sold this family \$17.05 worth of books. I learned afterwards that two of the children were led to Christ as a result of this visit and the books sold. This is only an illustration of what can be done, and in my opinion ought to be done now while there is so much money in the hands of the people, and when they are reading as never before. If we Baptists do not supply the people with that which is good, the world, the flesh and the Devil will supply them with that which is not good. Why should we not have some real, live, godly men and women working along this line? Is there any good, real reason for not doing it?

W. Y. QUISENBERRY.

Baptist Education Commission R. B. Gunter, Sec'y.

W. M. U.

Shall we reach our goal for Christian Education by November? All depends upon the W. M. U. This Union has not been falling down. We do not feel that it can afford to do so now, when the apportionment is so reasonable, and when practically all of the money will be expended on a college which is exclusively for Mississippi girls. But the time is short. Fast work is the only thing which will save the day. I know the W. M. U. would not want to fail, and thus cause this great work to fail. The amount of \$5,000 is new money. The payment of subscriptions can not be counted on it.

"Speak Up and 'Spress Yourself."

If there is a pastor who does not favor a mid-winter cash campaign for paying off all indebtedness on our schools I would greatly appreciate it if he would write me stating his reason. It is important that we have this information before we launch it. If you favor it, suppose you write an article for the Record to boost it.

If you favor the campaign, will you open your church to the campaign workers any time they can come during November, December or January? I trust you will see the wisdom of this. It will save traveling expenses; this will be money saved for our schools. When a worker starts up a road he will know that the doors are all open for him. Take us into your confidence. "We be brethren." We shall do no harm. Brother J. E. Byrd, our efficient Sunday School secretary; Brother W. R. Cooper, the successful Delta Missionary for two years, now the pastor of Sumner church with their elegant building; and Brother Edgar Holcomb, who did so well the Sunday School and B. Y. P. U. work for us for three years, have promised us their services for a part of the campaign. There will doubtless be others in the field.

The hearty co-operation of every pastor in the state will put us out of debt by spring. And many have already pledged their support.

Subscriptions will be counted in the apportionment to each church. It will be the easiest thing you ever saw, if we may only have the willing spirit. All things are possible to him that willeth.

Brethren, the work which is committed to us as a denomination is so large that none of us can afford to be small. Let us be a great people. The Lord needs us; and He can use us to a much better advantage if we educate our heads and our hearts. He can not get the best results from an uneducated people; and a stingy people He can not use at all.

As Others See It.

"Dr. M. H. Buckham, president of the University of Vermont, in his annual address of 1908 as president of the Association of American Agricultural Colleges and Experiment Stations, speaking of the religious teaching and training of students in state schools, says: 'When we seek to do anything for their religious nature, we find ourselves amid such perplexities that we are practically doing little or nothing, and are vainly trying to quiet our consciences in a situation which we know to be logical and which we hope will sometimes be solved by a wisdom better than ours.'

"Meanwhile, we see our institutions sending out a type of educated men well represented in Gallo in the Acts of the Apostles, 'He cared for none of these things'—not atheistic, not actually hostile to religion, certainly not religious—negative and indifferent toward the whole subject, lacking in those qualities of charity and sweet reasonableness which nothing but religion can produce, often reappearing as teachers in the colleges to reproduce in their pupils a new generation of the same type as themselves. I fear that it might truthfully be said, while we clear ourselves from the charge of teaching dogmatics and denominationalism, we lay ourselves open to the charge of teaching that manhood and womanhood may be complete without the religious element of character."

There is a great work for the Christian school to do while the state schools are doing the work for which they were established, which was neither moral nor religious. Then let's get out of debt, and "lengthen our cords and strengthen our stakes."

Comparison.

	State Universities	Church Colleges
Theological students	6.6 per cent	80.9 per cent
Foreign Missionaries	7.1 per cent	84.3 per cent
Home Missionaries	6.3 per cent	84.8 per cent

UNION AND LOYALTY.

(J. B. Gambrell.)

The mass movement as proposed by the unionists, Mr. Mott and his associates, depends for any sort of success upon keeping down discussion on vital issues and upon bringing great masses of people to dumbly follow an overhead management. What is that? It is imperialism. At the bottom it is the principle that made Catholicism a possibility. It is the principle at the base of German imperialism. It is the reverse of free-thinking democracy. It will play religion down into inertia. It has been tried in all the state churches. It is the hand of palsy laid upon the heart of Christianity. Baptists can have nothing to do with it, when they understand it, and my confidence is strong that the Protestant denominations will utterly repudiate it.

But the union propaganda is vigorous and there is a great big vision very captivating to the imagination. It is like a big, beautifully colored balloon. Everybody will look at it; but

a great many people will not think what is in it, and that it is the lightness of it that makes it go up. There is danger that emotional and imaginative people will be carried away with union propaganda, and it will happen to some of them as it happened to the young lady of whom the poet sings:

"Miss Pinkie Van Vail,
Wanted to ride on a whale;
She went out for a sail,
And came back in the whale."

We will have to take care of this emotional, imaginative, part of the population. The whale has already swallowed some. It may be that, like Jonah, they will get out, but they will never look like anything after they get out.

All denominations having regard for the fundamental principles of freedom of thought and action ought to oppose this dream of a few imaginative men. Baptists more than all of the rest ought to oppose it, because if the program of Dr. Mott and his co-laborers is carried out there will not be a vestige of the Baptist faith left. Serious-minded leaders now ought to face it and speak in no uncertain terms, and speak directly to the point and speak now and keep on speaking until one of the most dangerous shams that ever was propagated among Christian people is absolutely dropped.

I am not done with the subject at all. I do not expect to get done with it until this bastard union is banished from the thoughts of our people. As it dips into the affairs of the Baptists and others, it is an impertinence, and more than that it is a nuisance to be abated by sound reason, Scriptural argument and common sense. —Baptist Standard.

AN IMPORTANT REQUEST.

I am sending out to the pastors of Mississippi a letter requesting them to fill out a blank with names and addresses, etc., of prospective students. If the pastors will respond to this appeal immediately, by taking a little time and filling out and returning same, we will come in touch with these men and women directly. As this is so important we beg the pastors to co-operate this way. This note to the paper is simply a reminder to the pastors so they will not forget the letter.

Very truly,

B. P. ROBERTSON,
President Board of Directors.

BROTHER "SKUNT."

I have with much regret read two letters in the Record from "One of the Ones That Has Been Skunt," charging churches, pastors and deacons with embezzlement and theft.

Now I don't know who Bro. "Skunt" is nor his grievance, but it is my private opinion publicly expressed that such wholesale charges and innuendoes in a religious paper as a bit of religious news is mighty poor reading.

I was born and reared in Mississippi, and did the most of my preaching there, holding from five to ten meetings a year, but I never had Bro. "Skunt's" experience. On the other hand I found the churches liberal and the pastors and deacons honest and deeply consecrated.

Bro. "Skunt" says "the pastors alone are at the bottom of this theft. These facts are known to many of the best pastors and deacons in the state."

I would suggest if it be a personal and individual grievance, that Bro. "Skunt" take up the matter with that church and if the pastor and deacons are found thieves, report them to the grand jury, then publish the court's findings over his own signature.

I am slow to believe that the religious personnel of my native state is made up of thieves and robbers, nor shall I until it be more conclusively proven.

G. W. RILEY.

Plano, Texas.

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EDITORIAL.

DISTINGUISHING THE THINGS THAT DIFFER.

In business and religion one's success, or progress will depend, as much as on any other one thing in the world, on the ability to distinguish the things that differ. A moment's thinking will convince one that this is the way out of confusion and ignorance. Knowledge begins here and is dependent at every step upon the forming and cultivating this habit. To begin with the alphabet, the learning of the letters is the ability to distinguish the things that differ. Or if in learning to read you begin with words the same thing is true. To know people the same principle is brought into application. To know material values the same use is made of the mind. That is what enables one man to grade lumber, another to grade cotton, another to judge a horse or poultry or cattle or hogs at a fair or anywhere else. He is a bungler and an ignoramus if he doesn't know the points of distinction, note them carefully, form his judgments on them and he governed in his buying and selling by them. It is true in any and all business without exception. Failure and success depend on having or not having this faculty. His judgments are being formed and matured. He is himself being made or marred by this habit of acute discernment.

The moral sense and moral character are no less dependent upon the ability to distinguish the things that differ. Failure here is moral blindness. Inattention here is slovenliness. One may be a slattern and a slouch in morals as well as in dress. One may be even fastidious in dress and a moral renegade. There is such a thing as spiritual idiocy, failure to develop the soul until all other development is entirely out of proportion.

Now, isn't it passing strange that with this fundamental principle underlying all moral and spiritual progress there should arise a clamor in our day to "ignore differences," to obliterate the things in our faith which distinguish us from other people, as to what the Bible teaches? This is simply to punch ones eyes out that he may not see what is there. It is the destruction of the moral faculty which enables us to know the truth and appropriate it. It may even go so far as to merit the

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characterization which Paul gives it, namely, "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be judged who believe not the truth."

There is no desire here to unduly magnify those truths which we hold which differentiate us from others, but there is a jealous regard for truth itself. It cannot be ignored or suffer neglect in any part without destroying in us the ability to discern it. Truth crushed to earth may rise again, but the man who crushes it will never rise. He has lost his ability to receive it or be helped by it. If agreement or union is attained by the destruction of truth, by burying it out of sight, then have we indeed lost our own souls though we may have gained the world. The cry for union may be an echo of the prayer of Jesus or it may be a bastard offspring of the churches in fellowship with the world. We know no better prayer than that which Paul prayed for the Philippians (1:9), "And this I pray, that your love may abound yet more and more in knowledge and all discernment; that ye may distinguish the things that differ (or approve the things that are excellent) that ye may be sincere and void of offense unto the day of Christ, being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God."

MY KINGDOM NOT OF THIS WORLD.

We are today face to face with the same problems in church polity and conception of the nature of Christ's kingdom that confronted the Christians of the early centuries. Indeed, it is a temptation which meets the great body of Christians in some measure in every age. It was difficult to get the right idea into the heads of the early disciples and impossible to get it into the minds of their contemporaries who were not Christians.

The early disciples had behind them the vision of the wide and glorious dominion of Solomon, which exacted tribute and brought admirers from many lands. They had always before them the vast and visible machinery of Roman imperialism which covered the known world. While the Master Himself and His Spirit-filled disciples repeatedly insisted that these things were not models for His dominion, that His was a very different rule, that it was within, and came not with observation; yet the lure of the great world dominion was ever before their eyes. And finally, with the adoption of Christianity as the state religion by Constantine, the conception of a visible dominion won out to the perversion of Christianity and the destruction of spiritual life. Romanism with its ecclesiastical despotism and juggling hierarchy was the visible and inevitable result.

Today men are gone mad with the demand for organization and world-wide co-operation. It is the same old error under a new name. It is not a groundless fear that men feel for their safety, nor a ghostly suspicion that liberty of conscience and action are involved. The testimony of history is clear and unmistakable that the power which accumulates in great organizations is used always for the sup-

pression of conscience and the forcing of conformity. If it does not take the form of compulsion by force, it will at least by proscription, bringing under the ban of censure and ecclesiastical or social stigma those who dare to think for themselves or speak their convictions. Everybody knows that Romanism does not permit the laity or inferior clergy to think their own thoughts or dare interpret or obey the word of God for themselves.

There are no reasons to believe that a great union of Christian forces, even called Protestantism, would be any freer from this danger. The truth is they are guilty of the same things when they have imitated the Roman organization. Luther and Calvin and the English church used their power to forcibly suppress dissension from their creed and practice. Human nature is the same today and everywhere. It only wants and waits the opportunity. It is not denominationalism which is at stake in this merger movement; it is the truth of Christianity itself, the freedom to think and act. This involves the spiritual character of our religion. Differences among Christians are to be deplored, and corrected by teaching the truth, not by crucifying it. We cannot do violence to one's faith even when he believes a lie. Jesus said, "My kingdom is not of this world, else would my servants fight." The two things go together, a mammoth ecclesiastical organization and the use of force to maintain and enlarge it. Imperialism and force whether in state or church, are concomitant and inseparable. The man who would force a great outward union upon the churches would crush the spiritual life and character out of the churches and substitute a spiritless and merciless machine. While we are driving autoocracy out of Europe, let us beware that it does not come in at the windows in America.

TIPS.

They tell us that the word tip is made of the initial letters of the three words "To insure promptness." We know not how innocent its origin but most people are well agreed that the custom of giving and receiving tips is corrupting and degenerate. To accept a tip is in most cases to be willing to receive money which is not due for service rendered, and which must take the fine edge off of manhood or womanhood, or given to a child will make impossible the tempering of the spirit into the finest quality of manhood and womanhood. The bestowment of charity when it is needed is a duty and the receiving of it does not necessarily lower the spirit and moral sense. The payment of proper compensation for service rendered is an obligation which no and the demand for it by the one employed one can fail to do without injury to himself, is legitimate and proper. But outside both these is the injurious and increasing demoralizing habit of giving tips to people who are supposed to be and ought to be paid adequate wages for their work. Doubtless many receive tips who are unconscious of the injury it works in them and the degrading effect on their minds. The very obtuse-

Thursday, October 24, 1918.

ness which permits it is increased and confirmed by the practice, just as the effect of any wrong doing is to make one oblivious to the wrong. In this country the taking of tips was once confined largely to those accustomed to slavery and unappreciative of the high ideals of manhood. By it now the servile spirit is produced and confirmed. The fine fibre of regal spirits would resent today the receiving of a tip, and it ought to prevent any man's causing another to do what he would scorn to do, and resent if tried out on him.

But there is another and more palpable reason for refusing to participate in this practice, namely that in Mississippi it is a positive violation of the laws of the state to give or receive tips. It is passing strange that the commercial travelers organization which was active a few years ago in getting this bill introduced and enacted into law should be so indifferent to its execution now that it is put on the statutes. Indeed many members of this organization are most guilty of constant and flagrant violation of the very law they were instrumental in securing. Is it possible that they are satisfied with its being on the book and now haven't the courage to observe it when it has been enacted? Are they all now afraid to "bell the cat." Violations of the law are open and frequent. If there has ever been anybody arrested for its violation we have never heard of it. A good citizen will observe the law. We have no more moral or legal right to set aside this than any other statute. The violations of the law are so common that it is almost a humiliation to a man now to conscientiously observe it and fail or refuse to give tips to waiters at hotels or on Pullman cars.

Because of the degrading and demoralizing effect of tips the law ought to have been passed, and because it is a law it ought to be conscientiously observed. But a great many people are not "game to do it." You can't loosen one bolt in a great machine without endangering all the rest, and you can't loosen one bolt in a man's moral machinery without jeopardizing his whole moral and spiritual being. Those employed as waiters or in any capacity ought to receive a fair living wage. Restaurants and corporations ought to pay a sufficient salary and charge enough to keep the business on a secure basis. They are today probably making more than they ever did before. Food regulations have generally been the means of making more than ever. They are able and ought to pay those whom they employ. These employees ought to despise tips and so learn not to dispense themselves.

SAD, IF TRUE.

There is everything at stake in time of war. Especially is that true in this war. The strength of men is being tested at every point. Before me lies "Association Men" for September, and in it there is an incident that impresses this sad fact. This incident, if true, is sad indeed to me; and if not true it is sadder still, because untrue. But I hope, for the sake of the preacher involved, that it is not true.

I know that sometimes some preachers, either

knowingly or unknowingly, greatly prevaricate in telling incidents—a sad, sad thing to have to confess; but it is true. I remember to have heard a right prominent Baptist preacher once tell that George W. Truett was a poor little orphan boy, his father dead and his mother exceedingly poor, and that Dr. F. C. McConnell went from his great church in Kansas City to North Carolina to hold a meeting, and that poor little George was the only one who professed conversion, etc., and that McConnell went back home and told his wife that his meeting was a failure, and so on. The brother may not have known any better, but the people did. So it may be in the case before us. The writer may have misrepresented, but it is sad, sad, sad!

You will find the incident on pages 63 and 64, under the heading, "A Cow Puncher's Way." The story is of a "cowboy" who joined the army and was converted by a secretary of the Y. M. C. A. The writer says that the "cowboy" would not sign up the pledge in the New Testament given him but said he "wanted to go the whole route." Then he says, "They got hold of a Baptist minister, secured a tin wash basin, which they scoured so that it shone like silver; then in the room of a Baptist building Secretary Robble took on Christ—and evidenced it by baptism by sprinkling." The quotation and punctuation you will find just as this.

If that incident is true, that poor Baptist preacher, who must have been "Camp Pastor," as it was all done "in the room of a Baptist building," needs pity, and the denomination needs more pity for having such a preacher in its ministry, much less in the army service. That one act will be used for years to come to try to show two things: 1. That Baptists are weakening on their position that immersion only is baptism according to the Scriptures. 2. That Baptists believe that baptism is somehow a necessity to salvation; for they will violate their teachings about the act of baptism in order to baptize a person rather than let him go into danger unbaptized.

It seems to be a fact that some Baptist preachers hold to some kind of sacramentarianism about baptism. That is one of the pities about this incident, if it is true.

As I see it, it would be far better never to baptize at all than by baptizing teach that baptism is in the least essential to salvation; for if it is essential in one case it is essential in all cases, therefore no one can be saved without being baptized. If there is one thing in danger now more than any other one thing it is that the Bible doctrine of salvation by grace through faith, without works of any kind, shall be buried beneath the floods of sacramentarianism, sentimentalism and Arminianism.

The following in the same issue of "Association Men" shows this danger. It is from an article on "Clean Living," which, in the main, is excellent. But the writer asks: "What does the right kind of life mean to me?" And he answers by saying, "It means my all—here and hereafter." Then he says, "Hereafter, because as I live so shall I die, a good life, as my faith teaches me, will insure a good death, a good death means an eternity of happiness." That is beautiful, and he may have intended to put faith in Christ back of it all and in it all, but as I see it he did not, and with Christ the sacrifice for sin, and faith in Him to save, left out, the foundation of all hope is left out; and "a good life, and a good death" will only end in the sadness of a lost soul in all eternity; for it is written, "He that believeth not shall be damned."

Now, as never before, Baptists need to stand for salvation through the atonement of Christ Jesus and faith in Him, and in Him alone to save. Baptism, and all other obedience and service, according to the old line Baptist doctrine, are duties of the saved by grace through faith to the Lord who saved them, and not deeds and ceremonies to help Him to save or to get Him to save.

"THE COURSE OF CHRISTIAN HISTORY," DR. MCGLOTHLIN'S NEW BOOK.

Reviewed by Rev. Zeno Wall, D.D.

Every Christian who undertakes to be a leader in religious thought, plan and activity feels the need of first-hand information of Christian History. But few have been able to have access to the books containing such information, but with the coming of this new book just such a work has been supplied, and in lucid and simple statements and style, too, which makes the work all the more attractive and effective. Church history, because of the endless data, and its polemical and political emphasis, has been but little studied other than by those especially interested in the subject; but here is a book on Christian History, which though scientific in spirit, touches for the most part but the mountain tops, thus inspiring and enriching the reader instead of bewildering and depressing him. The effort of the author has been to keep the main important phases of Christian history before us, showing the course of development, the effect upon social life, etc., and he has done it well.

The book contains 323 pages and is divided into nine periods. The first four, which are charmingly written, record the history and development of the early church. Periods five and six cover Eastern and Western Christianity, while periods seven to ten ably discuss the Roman Catholic church in all of the countries where it has been established, covering its various stages of growth and decline, Lutheranism, Calvinism, Anabaptism, English Reformation, the Reformed and Episcopal churches, the Baptists, Congregationalists, Methodists, giving valuable information regarding the churches of Germany, France, Italy, Scotland, Ireland, England, Belgium, Bulgaria, etc. Of course a book its size cannot be expected to do other than touch upon the main things. The book closes with a chapter of questions and topics which both student and teacher will find exceedingly suggestive and helpful, also a good bibliography.

Dr. McGlothlin's popularity as a teacher, his recognized scholarship; his power as a public speaker, his strength as a statesman; together with the valuable subject matter incorporated into his new book, will, in our judgment, give it the widest possible study. Here is a book by one of America's able sons which will help keep us in the right path. It is published by the Macmillan Company of New York, sells for \$2.00 net, and can be had through the Baptist Record, Jackson, Miss.

Rev. C. W. Knight has been called to First Church, Corinth, and is already at work. Brother Knight is a Mississippian, for some time pastor in Nashville, Tenn., whom we are glad to welcome home.

Despite the protests from practically all Christian denominations (except Roman Catholics) and the Federation of Churches, the Third Assistant Secretary of War insists that camp pastors must go. It is understood that the Secretary is about to substitute a proposition which he hopes may prove satisfactory to all concerned. We have recognized from the start the Government's authority in the premises, but we shall continue to protest against the discrimination which excludes Baptists as such and welcomes Roman Catholics as such to the activities of our camps. This is to us a distinct violation of religious liberty, which is one of our outstanding American national ideals. We also protest against Baptists being forced, in the name of patriotism, to contribute their money toward the support of Roman Catholicism in the camps when our representatives are excluded. Our people ought to give generously and self-sacrificingly to the Young Men's Christian Association, but who will say that it is our duty to contribute toward the support of the Knights of Columbus?—Watchman Examiner.

CONVENTION BOARD DEPARTMENT

J. BENJ. LAWRENCE, Corresponding Secretary

"The liberal soul shall be made fat."

Since the epidemic of influenza struck us our receipts have fallen off from above a thousand dollars a day to less than two hundred and fifty.

We are writing letters to more than five thousand Baptist laymen, making an individual and personal appeal for our State Mission work. If every one of these would only give us what they make in one day we would gloriously go over the top. Is it expecting too much to look for an average gift from these equal to one day's work? I think not. So, brethren, when you get the letter do not send less than one day's salary.

Eighty Millions for Missions.

The following news item gives us an idea of how our Methodist brethren are going after the mission work:

"The greatest missionary campaign ever launched," is the comment of Bishop W. P. Thirkeld, of New Orleans, on the drive of the Methodist church to raise \$80,000,000 for home and foreign missions during the next five years. Bishop Thirkeld left New Orleans Friday to attend the meeting in Philadelphia of the war work council of the church and a Bishops' conference in Buffalo, October 23.

Before leaving he announced the appointment of the Rev. J. C. Craig, of St. Paul, Minn., as area secretary for the campaign, with offices in New Orleans for Louisiana, Mississippi and Texas. The drive has already progressed rapidly, said Bishop Thirkeld. Several wealthy laymen have agreed to give \$100 a day for the next five years, and a man not a member of the church has contributed \$750,000 for financing the campaign. Several conferences have been held in California by Bishop Thirkeld on the movement.

Shall Baptists lag behind when others are planning such tremendous things? Shame on us if we do.

Our Only Hope.

Our only hope is in a personal canvass of the members. The State Board of Health informs us that it is not at all likely that the ban on public meetings will be lifted before November the first. This will make it impossible for us to depend on the public collection for State Missions. There is only one other way. We must raise this money by private canvass, and by individual contribution.

I am not yet willing to say that we will not raise it. Our goal is \$50,000.00 and there the figures are going to stay until the story is told of either defeat or victory. I believe that the Baptists of the State are going to "go over the top." The glory of the Lord and the progress of His kingdom demand victory.

Let every one who reads this make a contribution. This is an extraordinary time. Under ordinary circumstances we could stop on an average gift, but now, since so many are not giving, are not having the matter urged upon them, we cannot afford to stop with anything less than an extraordinary effort.

Brother, put your hand down in your pocket right now and get out a five or a ten-dollar bill and either turn it over to the treasurer of your church or mail it to me at once. We must have it. The salvation of souls depends upon your giving. It is heaven or hell for some one. Will you refrain when issues so momentous are at

stake? Know you not the grace of the Lord Jesus Christ, who, though he was rich, yet for your sakes became poor that you through His exceedingly great gift might become rich? If you know about this transaction through experience then you cannot refrain from giving without doing violence to your own soul.

Liberty Bonds for Missions.

Yes, we will take Liberty Bonds and War Saving Stamps. And there is no better use that can be made of these bonds and stamps than giving them to State Missions.

You have been loyal to your country in buying them. Now be doubly patriotic in giving them to the greatest cause on earth, that of saving the souls of the men and women in your state from sin and Satan. Put them into church houses, put them into evangelists, put them into Sunday School missionaries, put them into young people's workers, put them into the kingdom of God.

You have a bond, haven't you?

Well, bundle it up and send it to us for missions.

We are looking for it, let it come.

"To everything there is a season, and a time to every purpose under heaven."

Now is the time and season for State Missions for Mississippi Baptists, and it should be their purpose to put their all into the movement.

PROGRAM FOR THE BAPTIST STATE CONVENTION, MERIDIAN, MISSISSIPPI, NOVEMBER 12TH.

Tuesday Evening.

- 7:00 Devotional Service.
- 7:15 Election of Officers.
- 7:45 Convention Sermon—Dr. P. I. Lipsey.
- Report of program committee.
- Announcement of committees.

Wednesday a. m.

- 8:30-9:15. Committee meetings.
- 9:15. Devotional.
- 9:30. Reports of boards and trustees.
 - (a) Trustee of Mississippi College.
 - (b) Trustees of Clarke Memorial College.
 - (c) Trustees of Miss. Woman's College.
 - (d) Trustees of Baptist Orphanage.
 - (e) Trustees of Baptist Hospital.
 - (f) Trustees of Baptist Education Com.
 - (g) Trustees of Baptist State Con. Board.
- We presume that only extracts from these reports will be read.
- 10:30. Report on Sunday School—W. H. Barrett.
- 11:15. Report on State Missions—W. R. Cooper.

Noon.

- 2:00 p. m. Devotional.
- 2:15. Report on B. Y. P. U.—G. F. Barton.
- 2:45. Report on W. M. U.—Miss Lackey.
- 3:15. Report on Hospitals—E. L. Wesson.
- 3:45. Report on Laymen's Work—L. L. Tyler.
- 4:15. Miscellaneous and adjournment.

Wednesday Evening.

- Christian Education—
- 7:00. (a) Ministerial Education—T. A. J. Beasley.
- 7:45. (b) Report from the Baptist Education Commission of the Southern Baptist Convention—J. L. Johnson.
- 8:30. (c) Denominational Colleges—J. B. Quin.

Thursday a. m.

- 9:00. Devotional.

- 9:15. Report on Temperance—T. D. Cox.
- 9:45. Report on Publications—J. P. Williams.
- 10:30. Report on Convention Board on Denominational Awnership of the Paper.
- 11:15. Report on Foreign Missions—J. J. Cloar.

Noon.

- 2:00 p. m. Devotional.
- 2:15. Seminaries.
- 3:15. Aged Minister's Relief—S. W. Sproles.
- 3:45. Orphanage—B. L. McKee.
- 4:15. Report of the Nominating Committee—L. G. Gates.

Thursday Evening.

- 7:00. Devotional.
- 7:30. Report of Budget Committee—P. I. Lipsey.
- 8:00. Report on Home Missions—J. D. Ray.
- Miscellaneous and final adjournment.

Budget Laymen Department

N. T. TULL, Superintendent

The Budget and Influenza.

The close-up order of the health authorities because of the epidemic of influenza emphasizes and illustrates the need for systematic giving on the part of all the churches. The old "round up" plan for state missions in October would be a calamity now with all the churches closed. Many of the churches are still not on the budget plan, and some have consequently not yet taken their state mission offering. All such churches should take steps at once to put into operation the budget plan of systematic giving.

The budget plan is designed to bring a regular and unfailing support to our great denominational work. The plan, when worked out in detail as a church financial program, also takes care of the home expenses of the church on the guaranteed monthly cash basis.

The budget plan when properly operated will prevent dishonesty and looseness in handling the Lord's money. If the church requires the treasurer to make monthly itemized statements to the church, showing the source of all receipts, and the disbursement and distribution of the funds, any member can easily figure whether or not the funds are being handled according to the instructions of the church. Publicity will prevent any high-handed or star-chamber methods of handling the money given by the people for any phase of church work. The church has the power to enforce a sure remedy against the evil complained of by the brother who was "skunt."

There is an evil in the banking business called "kiting" checks. A depositor gets hard pressed and begins to shift his balances or write checks when he has no money in the bank, hoping to deposit against them before they are presented. This custom soon leads to disaster.

A church has the same business conscience when it begins to shift balances, and take mission money to pay pastor's salary, or any irregularity of that sort. Too often it never returns the money to the fund from

which it is "borrowed," then the stigma and stain of dishonesty is forever on the conscience of the church. Send the money on where it is designed to go. It is a trust fund.

The churches that claim to be on the budget plan, and are not making monthly remittances of all denominational funds to the Convention Board office, should see to it that the treasurer is required to do his duty in this particular. If he is required to make monthly itemized statements to the church, he will naturally get in the habit of making his monthly remittances.

Bomar Avenue Church, Vicksburg, has 14 tithers in its tithing band. The budget plan makes it easy to tithe. It provides a fair and equitable distribution of your tithe to all causes supported by your church.

A certain lady who owns a large plantation subscribed \$1.00 per week to the budget of her church. She measured her gift by what a certain other member was subscribing. Another lady in the same church, working for a salary, subscribed \$2.25 per week. She is tithing. She measured her gift by the Bible standard.

The order prohibiting all public gatherings will hinder the sale of Liberty bonds, but we will overcome the difficulty. It will also hinder the collection of state mission money. But we can overcome the difficulty. We will be loyal to the government. Will we be loyal to God?

Let us put the money where it is needed when it is needed. The budget plan does it.

LETTER FROM FRANCE.

(Lt. P. I. Lipsey.)

Your letter not received, but supposedly on the way and will be greatly enjoyed, I am sure. However, I am very healthy and happy and will write you a little letter ahead of schedule time.

Well we had quite a war yesterday; we fought (in the military school) nearly all day long. In the afternoon practically all the schools were engaged and there were firing, beside the usual rifles, automatic rifles, machine guns, Stokes mortars and the one pounders. They were all firing actual, live ammunition, and the enemy must have gotten a terrible whipping. There were no casualties on our side. A drove of machine guns rattling away certainly makes a furious clatter. It is very interesting to watch the mortar in action. You know you drop the shell down the barrel, through the muzzle and it comes back immediately, if not sooner. The muzzle velocity is low enough to allow easy observation of the projectile's flight. It goes tumbling over and over way up in the air and then comes

tumbling down. Some where just before or after it hits the ground it explodes with a terrific rip. It has a very heavy charge of high explosives and tears up things considerably. If it explodes above the ground it sprinkles it with a shower of fragments. "Hank" Eager is in that school. He has that battery platoon in our regiment. I think our school unit must have been in support. We did not get into action but lay low a couple of hundred meters behind the firing line. I lay in a shell hole, a real one, a while and tried to find a flower there to send you, but they were not growing in the shell hole, though they are all around over the "battle field" generally. I have done a good deal of "wallering" and crawling around the muddy ground lately in my "Sunday clothes." It has been showering quite a bit for several days. I think I told you that they insist that we wear coats while fighting in this war, and I have been unable to get any results from the French tailor to whom I sent my rougher clothes for repair. I have "fit" in the rain and my serge clothes several times. I still have them on in town here at the Y. M. C. A.

We have just one more week of the school and the officials have arranged with the "enemy" to have fierce warfare every day, all the various arms uniting to make as much sport as possible. As I have often remarked we have lots of fun; you see so many of us are so funny. Some times we say a scout is "absolutely fearless," since he or it will advance with the greatest indifference, sauntering over the crest of a hill right in the face of the "enemy;" a bomber team (hand grenadiers) of which I generally happen to be a part, having flanked and put out of action a machine gun nest, will return and thrusting out their chests demand, "Corporal, where is that sack of 'croy de gears,'" Some other lieutenant—or captain—or buck private will look at his watch and say, "Well, boys, the war is half over now," or along toward dinner time after we have driven the enemy a mile or so without great difficulty, will querulously complain: "Now send up them soup kitchens I used to see in the New York Times." A very clever Scotch officer, after a lecture was answering questions. To one, in regard to some incident or other—I have forgotten what—he replied very quietly, "That is a sort of thing—ah—rarely seen outside of the—ah—Saturday Evening Post."

Tomorrow is John's birthday, and I wish I might telegraph him a remembrance of my love. I'll be quite an older man myself before you see this. (His birthday came Sept. 27.) I hope by that time I will be back with my regiment and that will be quite a bit like going home. You see I have been with them now for more than a year. Less than a fifth of the officers have been there so long. I understand they are not very far from here and of course are in training.

Everything is lovely here; satisfied that you are the same. I remain, nowhere very long, but always yours.

PLAUTUS.

THE UNION MOVEMENT.

Much has been said on this subject. Many have spoken loudly in its favor, some have spoken in condemnation. Each it seems to me has looked at one side only. The question has two sides and both sides are to be thought of. The idea is a good one. It is the outgrowth of the teaching of Jesus Himself. He desired that His people be united. United in faith and practice and in purpose and effort. They are not so united, therefore any movement looking to this end is not to be despised. This movement does not seem to be the result of the thinking of any one man but the effect of a great popular thought wave. None seem able to lay hand on the man who started the thought motion. This being true it must be the working of some unseen force toward a given or fixed end and that end desirable.

There can be nothing more desirable than the union of God's children into one great offensive army marching with one purpose against the hosts of evil. This is the purpose of the movement under discussion. It is a good purpose toward an end desired by every thoughtful person. Some have even gone so far as to say the purpose of the movement is to remove denominational distinction. What can be more desirable? A People who have always deplored the existence of denominations, a people who because of their peculiar tenets, see in every denomination a protest against their own existence and because of these same distinctive principles are a protest against the existence of every other can find no just cause for complaint in the fact, that some people declare for the breaking down of lines of demarkation. The sooner lines are broken down the better for the cause for which all claim to be working. The only reason these lines exist is because some one is in error. These lines can not be broken down and the error remain, unless all agree to the error. This would not be according to the idea of the movement. The movement has for its idea the advancement of truth. The breaking down of denominational lines then means the eradication of error and establishment of truth. People who preach the whole truth should rejoice in anything that moves toward this end. This is one side of the question. The other is this:

While men have independent minds and use them independently they are going to make mistakes. Their very independence is some times a mistake. There is always the chance for ignorance to play a prominent part in the decisions reached by a mind that undertakes to act independently of all other minds. This movement is the effect of popular thought and has been shaped and is being carried on by minds who desire to be independent of all who have gone before. Many of them have tire of the dogmas by which their minds have been bound. They want freedom. They recognize the restraint that opposing thought throws around their thinking. To have freedom opposition must be silenced. Some men have tired of the sword so long wielded by unpracticed hands against

(Continued on Page Nine.)

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Miss M. M. Lackey.

ARMENIA.

Armenia! The name is like a sword
 In every Christian heart. O martyr nation,
 Eldest of all the daughters of the Word,
 Exceeding all in bitter tribulation!

Armenia! The name is like a cry
 Of agony that shrills around the sphere
 Bread, bread before her last starved children
 die
 And tell to Christ how cold our hearts are
 here.

Armenia! A figure on a cross.
 Pale, wasted, bleeding, with imploring eyes!
 Except we save her, darkness lies across
 All Christendom, shamed in her sacrifice.
 —Katharine Lee Bates.

If you have anything, dear sisters, that you
 can spare of all that God has given you of
 comfort and pleasure, and can send any sum
 to the Armenian Committee for Armenian
 and Syrian Relief, No. 1 Madison Ave., New
 York City, it will be sent undiminished to
 these suffering nations.

The great epidemic which is sweeping our
 land makes the following incident very per-
 tinent to us. It is suggestive of ways in which
 the effect of church-closing and the cessation
 of religious activities for a time may be in a
 measure overcome:

THE CHURCH IN THE HOME.

A little city of fifteen thousand inhabitants
 suffered an epidemic of scarlet fever, which
 resulted in the closing of the schools, the clubs,
 the Sunday Schools and the churches. It was
 a church-going community, and Sunday
 brought a strange quiet in the absence of
 church bells and companies of people going to
 church. Many households wondered how the
 day would be spent, and rose with little pur-
 pose for its observance, save to keep it quietly
 at home.

But the pastors of the dozen churches had
 taken counsel with one another, seeking a plan
 whereby they might save the day to the cal-
 endar of spiritual life of their people by some
 message adapted to their situation. So they
 prepared a little service adapted for use in the
 home, and a short sermon, and hymns with
 music, and these they caused to be printed on
 Saturday in the local papers of the village
 and scattered Saturday night in all the homes.

The editors were interested in helping the
 enterprise, and gave largely of their space to

setting forth the plan, and even secured from
 each minister a little sermonette in addition to
 the general homily, so that each family could
 have a message from its own pastor as well as
 the general sermon prepared by them all.

In very many homes the plan was carried
 out. The parents assembled the children
 about the piano, where they sang: "Safely
 through another week," and then united in
 the Lord's Prayer. Then followed the psalm
 and New Testament lesson, and then the fam-
 ily prayer and sermon. There were other
 hymns—"There's a wideness in God's mer-
 cy," and "Father, whate'er of earthly bliss,"
 the words and music of which were in the pa-
 pers. But most homes contained hymn-books,
 and these helped.

Perhaps a thousand homes used the service.
 Many of them testified to the good it did. In
 some homes, where there was sickness and
 quarantine, the service was an especial bless-
 ing. In others it was a reminder of blessings
 too little appreciated. In not a few it had
 its influence in changing what might have
 been a day of restlessness and chafing under
 restriction into one of glad service.

When it was over and the testimonies came
 in of the good that had been done, those who
 had devised the plan felt that He, who makes
 even the wrath of man to praise Him had
 wrought through that sickness a blessing in
 many lives, and that the silent Sunday had
 been among the "all things" that work to-
 gether for good to them that love God.—Se-
 lected.

CHINESE IDOLS IN A BONFIRE.

A striking illustration of the decline of
 idolatry in China is the story of a man, whose
 little daughter was in a mission-school. The
 man said to some missionaries, "I no longer
 believe in idols, and if the foreign teachers
 will come with me, I will burn all that are in
 my house today."

An eye-witness describes the scene as fol-
 lows: "First the man put over his short
 jacket and trousers his long gown, reaching
 to his fet, indicating thereby that he was about
 to perform a religious service. We followed
 him into a rear room, while his friends and
 neighbors crowded about the door and win-
 dows. Without the least hesitation, he began
 tearing the ancestral tablets from the walls
 and the idols from their niches, and throwing
 them in a pile on the mud floor. The pile was
 gathered up and carried out of doors to ele-
 vated ground, and while the villagers gath-
 ered around in a great circle the man struck
 a match and set fire to what a little while be-
 fore had been his priceless possessions. He
 gravely stood by and watched them burn,
 while we sang the doxology and prayer was
 offered. Since we left that village, about ten
 days ago, word has been brought to us that this
 man's family, and two brothers and their
 families, wish baptism."—Zion's Herald.

FROM THE SECRETARY'S OFFICE.

For more than two months the secretary
 has been much "on the wing." Since the
 advent of the "Flu" however, the office seems
 the safest place, so here I am with small pros-

pect of getting away at once. To those as-
 sociational superintendents who have not
 been able to hold a W. M. U. meeting I have
 this word of love and greeting: Do not feel
 discouraged because you have not had the an-
 nual round up. Much may be accomplished
 by sending a letter to each society and ask-
 ing for the yearly report. At the same time
 place certain matters before the sisters.

One of the most immediate calls from not
 only the associations that cannot meet but
 also from the entire sisterhood is for the E.
 Z. Simmons portrait. You know you order-
 ed this portrait made at our State meeting
 in New Albany. Your secretary has obeyed
 your instructions. The portrait is ready.
 The cost is \$125. There is still \$45 of this
 amount due. What shall I do about it? It
 must be met.

Just as soon as the entire amount is col-
 lected an itemized statement of all contribu-
 tions will be published. For lack of space we
 shall not print this until all is in hand.

Another call that all should heed is our gift
 for the Ward children. We promised \$100.
 We have given only \$48 of this. Let it
 come! A letter has been sent out to each
 Auxiliary in the state this week. The fact
 that we have no Young People's leader, does
 not mean that these organizations shall be
 neglected. We trust that each leader will
 respond to our letter.

We are hearing glad notes from many so-
 cieties, results of the State Mission week of
 prayer. The more we pray the more we
 realize the blessed privilege of prayer.

FROM MISS MALLORY.

This is being written to let you know that
 on yesterday the local board of the W. M. U.
 Training School granted to Mrs. McLure a year's
 absence. Mrs. McLure will spend the time in
 war work under the direction of the Y. M. C. A.
 in the southeastern district of their work. It
 seems that there will be a great many women
 who will be needed to do certain work in the
 camps under the direction of the Y. M. C. A.
 and these women must be trained and their
 work and life in the camps must be directed.
 It will be Mrs. McLure's part to work out the
 details for this training and supervision and to
 guide in the training and to visit the camps
 where the women shall be sent. You can easily
 see that it is a big work and that she is pre-
 eminently fitted to lead in it. Her headquarters
 will be in Atlanta where she will report for
 work the last of this month.

In the meanwhile she will spend the time in
 getting things into as perfect running order as
 possible so that with her leaving there may be
 as little disturbance as can be. It is certainly
 fortunate that she could give this opening month
 to the school and that things at the school are
 as splendidly arranged as they are.

In her absence, Mrs. George Eager, the long
 time friend and adviser of the school and chair-
 man of its local board, will be the direction
 head of the school with Mrs. G. W. Perryman
 as her assistant. The salary of the principal
 will be divided between them, as Mrs. McLure's
 war work will provide her salary for the year.
 Mrs. Perryman and her young lady daughter will
 live in the school, using Mrs. McLure's apart-
 ments, and Mrs. Eager will spend the best part
 of each day at the school. Miss Leachman will
 assist Mrs. Eager in seeing to the practical city
 mission work of the students.

Mrs. Perryman will bring into the year's work
 all the ripe experience of a devoted and cultur-

ed Christian mother. She is the widow of a minister who was well known in several of the states, especially in Virginia and Tennessee. She rejoices to come to the school in this emergency and will arrange her affairs so that she may be here about a week before Mrs. McLure leaves, so that she may see many of the details which Mrs. McLure has worked out for the success of the school. It is her desire and that of the entire board, and I believe of our whole Union, that the school shall be conducted during Mrs. McLure's absence in the spirit which now animates it and with as many of the present methods as possible. We all recognize the fact that the school is a success and that it has the confidence of Southern Baptists and that the best for which it stands in spirit and methods must be safeguarded.

At chapel last night, Mrs. McLure told her plans to the student body. It came as the greatest surprise to them as it had to all of us, and I should say as it had also to Mrs. McLure; for she did not receive the call to this new work until September 24. Many were the tears that the girls shed even as many were those which were poured forth at the board meeting yesterday morning, but through it all, the girls our nation our leader in this department of our realized that it was a wonderful thing to give to work and they knew, as did also the board, that she would bring added glory to the school and the denomination even as she would render great service to our country and that, best of all, she would please the Great White Comrade of our boys. The Student Organization met last night after chapel and, as one, the members pledged themselves to be true to the school in this hour of need. To Mrs. McLure they wrote a letter to express what they dared not try to say face to face. The letter is full of the tenderest love and gratitude and also of the truest bravery. A few lines of it I want to quote to you. "We rejoice in this opportunity to have a part in the great world struggle, for we are your second line of defence. Our thoughts, our love, our prayers are behind you every day. We are so proud of you! Our tears are tears of victory and gladly we send you forth. As you leave us for the front, we of the second line take up the challenge, 'Carry on!' We will be strong and brave and true and, with God's help, we will carry the banner high. We, your daughters, would be worthy of such a mother."

It is needless to remind you that Mrs. McLure has been at the school for the past eleven years and that it is high time, if not indeed far past high time, for her to have a year's leave of absence. You also know that her son is still in the hospital in France and that there could be no work which could give her quite the comfort during these days of heart agony for him as to know that all of her energy is devoted to the cause for which he would gladly have laid down his life.

Upon the Baltimore office and upon the state leaders there will fall added responsibility during her absence, for the each of us the future as well as the present of the school must look in a larger way to the end that all whom we touch may be assured that the school will continue its same policy during this year and that the students here will receive "good measure, pressed down" for the time that they give to the work in the school. We can assure our constituency that nothing will be left undone by those in charge of the school to make the course altogether worth while and to maintain the most excellent reputation of the school. Let us do all that we can to increase the already record-breaking enrollment of the school this present year and let us prepare the way for the most wonderful attendance possible to greet Mrs. McLure when she returns to us next year.

Your friend,

KATHLEEN MALLORY.

THE UNION MOVEMENT.

(Continued from Page Seven.)

this opposition and in their impotence turn to compromise as a means of settlement. The purpose is good and if by the means the end could be reached the plan, though imperfect might serve the purpose. The trouble is no disagreement was ever settled to stay without removing the cause. Compromise does not remove the cause and therefore is not the means needed. The trouble is not in the thing for which the movement stands but with the plan by which the end is sought. Ignorance is playing its part in the planning. A mistake has been made no doubt, but those who oppose the movement because of this mistake are equally mistaken.

Some have seen the error in the above idea and have sought the end in another direction. They have seen the warring factions of Christendom making war on each other. They as a part of these factions have been drawn into these wars. They have tired of them. In fact there are comparatively few who have not become weary in the incessant fight. All want peace and there can be no lasting peace until the cause of war has been removed. Thus, some of them have concluded that to end the war, the powers that make war must be destroyed. They have taken up the sword toward this end. They propose to eliminate the cause of dispute, the distinctive doctrines that make the distinction that is the moving cause in this war between factions, of what they think is one cause. Their purpose is all right. The movement is toward the right end. Their means is the only thing that any can complain of.

Others have seen the remedy in the elimination of all teaching and turning to the doing of religion. If this could be it surely would settle all.

Those who have been taught to do might be depended on to do without teaching. Those who have not must be taught or they will not do. The inarticulate must become articulate or die in one generation. In becoming articulate it became distinctive and wars with all that is not of its kind and leave the world as it found it. Still the idea is the same, still good but the plan is the trouble. The writer is not the only one who has seen this. He does not stand alone in his opinion about these plans. His position is unique only in his idea of the remedy.

Some years ago when the writer had spoken vehemently against the movement known as the "Holiness movement" an old preacher said to him: "Don't condemn the movement lest you be thought to fight holiness. Just preach the Bible way." This movement is good. The word of God is for it. God wants His people to be one. True union means unity. Nothing else can unite. The spirit of antagonism is not the spirit that will guide into the proper channel. The movement being the expression of dissatisfaction with present conditions, and being the effect of thought among the mass of Christians is going to have its effect on the next generation. As the world war is broadening our view of our responsibility to our fellow men, nationally so is our religious view of responsibility

being broadened. As this view is broadened the need of united effort will be more clearly seen. As this is seen the cry for union is going to increase. Antagonism puts men outside of the movement and in opposition to it. Those outside will have only a retarding influence. Those inside will shape its direction. Those who have the truth need to be inside that truth instead of error may control. Let truth lead and all will be well.

The truth is: This movement is toward the right end. Is going to lead to a union of error against truth with truth fighting united error or it is going to lead to the elimination of error and the union of all who love the Lord under the banner of truth against the forces of evil. Which it shall be depends on the position taken by those who have the truth. Men desire union. They are demanding it. They are going to have some kind of evangelical union. Either they will unite the people who are in error on a compromise or they must be led into the acceptance of truth as a whole and develop a unit of one faith. If the first is given right of way the result will be a mighty force against truth. If the second has precedence the result will be the answer to the prayer of our Master: That they may be one as we are one. Let the holder of truth get into the movement and direct it into its proper course. We have made the mistake in the past of leaving reformers to themselves and reformations have miscarried. Let us not make the same mistake this time but let us take the helm and steer the awakened masses into true union.

There is but one basis on which true union can be formed and that is the "Kingship of Jesus the Christ." All who have trusted Him for salvation are His redeemed, but all have not made him king. They are his friends but not his obedient subjects. If they were there would be unity and that would be union. As King Christ should be the only law-giver but He is not with all. Let us begin now to emphasize one thought above all others. Jesus is King. When the King speaks all men should keep silent. Independence of thought is all right until He who is perfect in thought speaks then all should think as He thinks. When that is done there can be no mistake. All men have a right to their own opinion until God speaks then God's opinion is supreme.

Yours truly,

J. C. GIVEN.

The Deer Creek Association is postponed to November 5.

The Carey Baptist Sunday School Convention was held at Knoxville, September 28-29. Rev. S. R. Young was moderator and J. F. Henderson, clerk. The latter preached at eleven o'clock, text Ps. 92:12-14, and at night on the 15th, Psalm-Sunday morning, Brother Young spoke on "How to Make the Sunday School Evangelistic." Brother Henderson again preached at eleven. These two brethren were equal to the occasion, as several other appointees were absent. However, Brother Taylor and others rendered valuable assistance. An offering for State Missions amounted to \$21.69. The entertainment was all that could be desired and the next meeting will be held at Roxie.

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CHURCH PROPRIETY.

Perhaps but few ever enjoyed a brighter experience of grace than this writer did on July 16, 1864, while in line of battle on the reserve. The day following I was buried with Christ in baptism in company with six other comrades, by Chaplain J. C. Latimer of the 4th Miss. Rgt. of Volunteers. The baptistry was one of nature's construction, a pool of water about 30 feet long, 6 feet wide, with an average depth of 3 feet. The water was so clear we could see little fish playing near the bottom. While the baptismal services were in progress a six-inch percussion bombshell shattered a tree only a few yards away and the explosion scattered fragments around us; and beside this many other missiles passed over and around the little company of worshippers. I arose from that liquid grave with joy and happiness unspeakable: a new boy with new purposes, designs and inclinations, with higher ideals for future life, but ignorant as to their attainment; like Apollos, I knew nothing about the baptism of the Holy Ghost, and no one to teach me. But I loved God and everybody and everything that He loved. "His banner over me was love." I lost many spiritual battles, but Christ won many for me. It is through Christ that I am what I am. This is all I have to say as to who I am or where I belong.

Some things that have appeared in the "Record" of late make me sad indeed. Those brethren that are "skunt" produce rather an embarrassing situation. When Baptists get to wrangling over dollars and cents, the Holy Ghost is a long way off. Churches certainly are the custodians of their own funds. Churches have the right to collect and disburse funds, but no one else has the right to do so in the churches' name. Contracts between church and pastor should be held as sacred. Agreements between churches and evangelists should be inviolate. When an evangelist comes with a grip full of fifty envelopes with his own name prefixed with "Rev." in a conspicuous place on the back and begins to distribute and give instructions as to the collections for himself, he advertises himself as a "money shark" and puts the dollar before the soul. It is the church and pastor's duty to look after the financial interest of the church and the evangelist's duty to "preach the word." Fifty years ago "salary preaching" was an oddity and called forth a smile of contempt when mentioned. But eternal persistency has brought it into public favor and "It is better to be out of the world than to be out of fashion," is an old and partially true adage.

The late Elder N. L. Clarke, to whose memory "Clarke Memorial College" was founded, died at the advanced age of 94 years, was in the Gospel ministry for 72 years, was pastor continuously at Decatur for 56

years and moderator of Mount Pisgah Association 48 years in succession. traveled many years as missionary under the supervision of the General Association and his baptisms were numbered by the thousands. That consecrated servant of God told this writer, two years before his death that he had made a practice of taking free-will offerings for missions and other charitable purposes during his entire ministerial work, but that he had never asked for a cent for himself in his life. Brother Clark was only one of hundreds and thousands of other consecrated ministers who labored on the same line whose crowns will be decked with many stars.

There are more accessions to the churches now than then, but the quality then overbalanced the quantity now. Fewer babies were inducted into membership then than now. Babies were not encouraged to join until age gave them comprehension commensurate with the responsibility they were to assume. Children are the hope of the world, but age must give them efficiency. Let's be careful along this line. "The love of money is the root of all evil." The Apostle Paul, by a prophetic eye saw this period of this age of the world when he wrote 2nd Tim. 3: 1-13. These are the darkest days for the world, but brighter than all the past for the church. Let's watch and pray.

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JEFF DAVIS COUNTY ASSOCIATION.

It met with Victory Church, September 22. A. H. Dale was re-elected moderator; John Burrow, clerk, and Brother Johnson treasurer.

The churches were all represented and made excellent reports through their letters. The banner church, I think, was White Sand, a country church whose pastor is Rev. J. O. Buckley.

The reports of the committees were good and well discussed. The climax was reached at 11 a. m. Sunday when for fifty minutes our Educational Secretary, Rev. R. B. Gunter held the large assembly spell-bound as he unfolded the needs and possibilities of Christian education.

A fine list of subscribers was gotten by the field men. The Orphanage got \$110.50 in a public collection.

The association will meet at Society Hill next year.

T. J. MOORE.

The gimlet-eyed man, given to pounding conundrums, sprang a new one on a friend the other day.

"What," he asked, "is three-sevenths of chicken, two-thirds of cat, and one-half of goat?"

It was, of course, given up.

"Well," said the gimlet-eyed man triumphantly, "the answer's Chicago. 'Chi' is three-sevenths of chicken; 'ca' is two-thirds of cat, and 'go' is one-half of goat."

Whereupon they threw him out of the place.

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Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

Scientific Treatment for Rheumatism.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a salt combination scientifically prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, Nashville, Tenn.

FROM ARKANSAS.

(L. R. Burriss.)

The sixty-sixth annual session of the Mount Zion Baptist Association was held with the Wallcot Baptist Church, Wallcot, Ark. This association embraces five (5) counties in the northeast part of Arkansas plus one-half of two other counties each. The territory is bounded on the north by Missouri, on the east by the Mississippi river, on the south and west by parts of Arkansas. The population of these counties is more than a quarter million of people, mostly white. There are more than sixty Baptist churches in the Mt. Zion Association.

Within the same boundaries the Jonesboro Association, which is known as Landmar Baptist is composed of about 25 churches. These do not co-operate with the S. B. Con. The marked difference between the two associations is in methods, names and amount of means expended.

THE MT. ZION.

Did mission work the last year on a basis of \$7,000,000. The reports rendered of labor done and results were so satisfactory and encouraging that the basis is moved up to \$10,000.00 for the new year. This calls for more missionaries who will "deny self," take up the cross and do labors abundant for the sake of their Lord. Any thus disposed and desiring a field can address Rev. R. G. Harris, Jonesboro, Ark., who can give necessary information. I am told that this is a very inviting field for farmers. Most of the land being valley land and drained by canals. Agriculture being basal, other professions can be made secure.

The messengers composing the recent session of this association are enterprising, progressive, harmonious and representative of intelligent Baptists.

Mississippi has done much that has led up to the present attainment in Arkansas and Arkansas thanks her sister state for the help.

Dr. J. R. Hobbs who led by grace, faith, persistency and wisdom, has won high standing in pulpit and on platform, is a pastor in the Mt. Zion Association. Pastor T. J. Latimer is here. Mississippi did not give up as much in him as Arkansas has received, for he keeps on growing in preacher endowments and in favor with the people.

Eld. W. A. Roper, well known in Mississippi as a preacher both sane and sound. Arkansas recognizes him as such and did Wynn him, where he is highly esteemed for his worth.

Eld. Hunter from Ripley, Miss., is here with full soul and in full accord with his brethren.

These and more and yet there is room. More than 300 baptisms reported by missionaries—number by the churches not included.

The Spanish "Flu" is a hindrance to all good work. "May you and yours prosper and be in health even as your souls prosper."

LETTER FROM FRANCE.

Sept. 19, 1918.

Dear Dr. Provine: This comes as a message of good cheer and best wishes from one of M. C.'s former students who has the old M. C. spirit so deep-rooted in him as to feel the

tug of it at the opening of this new session.

The Bugle has taken the place of the old Chapel Bell in my life, but I can still hear its call sound out as it calls to men to prepare for the future. Only death can wipe out the memories of Mississippi College and the people of Clinton, and these memories are the most sacred and beautiful of all I have. The turmoil of war has not in the least shaken my faith in my God, and I can see where His hand has been under those who trust Him, and He keeps them up out of the dangers and trials of life. My parents and Mississippi College have been the means of keeping me in the right. The true Christian influence of Clinton is not equalled anywhere on earth, and being here where every race and nationality combine, I am in position to say that Mississippi College turns out men, for I see the work of former students—Captain Herman E. Trotter, 334th E. A.; Lieut. Boyce Adams, Instructor, F. A. A. E. F., and others. My only regret is that I didn't get to finish my course there. To the students and faculty of the college, I send the best wishes of a former student to those now carrying on the good work. I work all day and part of the night getting ready for my brush with the Huns and I am happy and contented, for my cause is just and right, and I feel it my duty to do my best.

My best regards to Mrs. Provine and all Clinton, and best wishes for a very successful session. I remain,

Sincerely,

GRIFF C. LEE,

2nd Lieut. 334th F. A., Amer. E. F.

BAPTIST WAR WORK ON THE SCREEN.

The Publicity Department of the Home Mission Board is glad to announce that we now have ready for use twenty sets, of seventy-eight slides each, of stereopticon lectures on our Baptist Army Camp Service.

The lecture contains some patriotic slides, some that describe life in the camps, and some human interest pictures. But its main features are pictures which show the work of our Baptist Army Camp Workers, the buildings Baptists have erected, and the helpful co-operative service of churches near the camp. The pictures are unusually attractive and tell an intensely interesting story.

Like the other stereopticon lectures of the Home Board, this picture story of the work is free to churches and workers, the borrower to pay the transportation charges. Though there are twenty duplicate lectures, we expect the demand to be beyond the supply. We will supply the lectures in the order of the receipt of applications, and every borrower will be asked to return the lecture promptly, so that it may be sent to others. Applications should be made to the Publicity Department of the Baptist Home Mission Board, Atlanta, Georgia. Ask for Lecture C..

Rev. L. B. Spencer, pastor at Booneville, has enlisted in the Y. M. C. A. war work, subject to immediate call for overseas service.



"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, for-

merly Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Vice Presidential nominee, Charles A. Towne; General John L. Clem (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.



Indigestion

DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over \$2,000.00 for medicine and treatment was permanently cured by these tablets.

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of the BAPTIST SUNDAY SCHOOL BOARD

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The author is widely known as an authority on the subject of missions. He was selected to write this book on Bible Study, which is to be used as a text-book in the course offered by the W. M. U. The author's long experience in teaching MISSIONS in the Seminary justly qualifies him for making such a book. Price, cloth, 40 cts.

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By Anna M. Boyle.

Out of a ripe experience the author is hereby enabled to put into book form a choice collection of her stories, illustrations and exercises for the CRADLE ROLL pupils. She has been closely associated with Miss Annie L. Williams, the author of Plans and Programs. Cradle Roll class teachers and mothers will find it necessary. Price, 75 cts.

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The members of the W. M. U. of the northern portion of the Sunflower Association, have packed a box with all kinds of valuables, especially clothing, and forwarded some cash, to a frontier missionary. This will make his heart glad in these strenuous times.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar today to E. J. Reefer, 3257 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25 and he will send you three packages of "More Eggs" and a package of "More Eggs" tonic. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

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50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

PAIN NEARLY DROVE HER INSANE!

BURNED HANDS WITH POTASH.

"Last fall I burned my hands with potash so badly that the doctors thought I would lose my nails, and the pain nearly drove me insane," writes Mrs. E. L. Phillips, 166 Loring Avenue, Salem, Mass. "The first application of Carboil gave almost instant relief. Its continued use effected the desired results."

Carboil is an antiseptic compound that stops pain and heals. Can't be beat for boils, carbuncles, abscesses, sores. A good sized box costs only 25c at drug stores.

Clip and mail this to Spurlock-Neal Co., Nashville, Tenn., for free sample.

CARBOIL
STOPS PAIN

SOOTHING
and healing for all cases of sore or inflamed eyes or scratched eyes. Dickey's OLD RELIABLE EYE WATER.
It feels good and does not burn or hurt. Ask for genuine in Red Box. 25c at all drug stores or by mail.
DICKEY DRUG CO. Bristol, Va.

A MISSIONARY AND A PARISIAN HAT.

Jennie N. Standifer.

Eva Morton, primary teacher in a ward school of B—, left the school room at two o'clock. She needed a spring hat, and planned to stop at Mme. Gerard's emporium and make a selection before attending a lecture by a returned missionary in a Protestant church.

Madame's show windows were filled with lovely new hats and the counters were covered with flower-decked, beribboned headgear. Eva was hesitating between a turban and a sailor, when Madame asked temptingly:

"Why don't you buy an imported, Parisian hat, Miss Morton? It would enhance your style of beauty."

"They are so expensive," objected Eva.

"But so satisfying, dear lady. What do you think of this—fresh from Paris?"

She lifted from a box a hat of the finest straw, trimmed in handsome ribbon and exquisite rosebuds. Eva held her breath in admiration.

"It is beautiful—very, very beautiful," she cried.

"See how becoming!" Madame placed the hat on Eva's brown curls, and led her to a mirror. "It gives you style, and a distinguished air."

Sure enough, every feature under the lovely hat showed to the best advantage.

"This hat makes you beautiful, Miss Morton. It was certainly intended for you, and no one else."

"What is the price?" asked Eva. "Only twenty-five dollars, and a bargain at that."

"I am a poor school teacher—I cannot afford to put that much money in a hat," replied Eva decidedly. "Eight dollars is all I can pay for one this season."

"You will miss the chance of a lifetime to appear your best, my child. Think it over. I will hold it for you until Saturday. You can pay part down and the balance when you receive your salary, the first of next month."

"You may hold it for me on those conditions."

The Missionary was an elderly woman who had given her life to work in India. Although she was a forceful, earnest speaker, Eva's thoughts wandered back to that beautiful hat. Mentally she calculated how much she could curtail other expenses in order to go beyond her apportionment for a hat. She might save as much as twelve dollars from other expenditures, but not a penny more. Only a few months before her dear mother had undergone a major operation, and all had despaired of her life. Eva and her father, who was a minister, and her sister, who was also a teacher, had agreed when the loved one was spared and restored to health, to each make a thank offering by giving five per cent of their salaries for two months to missions. That promise must be kept,—but why not wait several months to make that offering? Donations to missions could be postponed, for that hat might be sold. She would stop by Madame Gerard's emporium on her way home and make a payment so that there

would be no danger of the coveted hat being bought by any one else. The pleading tone of the Missionary attracted her attention:

"Dear Christian sisters, few of us are giving God our best. Have you ever thought what the poor lost heathen women would think of us if they knew of our wasteful uses of money that could be spent in sending the gospel to the lost?"

"One day, in far-away, sin-cursed India, I was on my way to a village near the Ganges to persuade some mothers to send their daughters to our school, and met a little woman who was leading two children. One was a beautiful, spirited boy of three, who ran joyfully by his mother's side, and seemed glad to be alive. With the other hand the woman led, or rather dragged a pale, emaciated girl of five. She was a cripple, and the blank stare from her eyes showed that she was an imbecile. I knew only too well the intention of that mother. I stopped her and earnestly plead with her to let me take the children to our school. I told her we could relieve the suffering of the cripple, and the boy would be cared for and educated. In time he would support her. Grimly she shook her head, and hurried on."

"It was a hard day, and I had the promise of only one child for our school. Late in the afternoon I was returning to the town, sad and discouraged, and again met the little mother. She was leading only one child—the helpless, miserable girl. I shuddered as I thought of the fate of the beautiful boy."

"How could you," I asked, "throw that handsome boy to the crocodile?"

"She looked at me with flashing eyes, and answered:

"I don't know what you Christian people offer to your God—but we give our God our best."

"Could I tell her, my sisters, that we, too, give our God our best? Are we giving the time, talents, and money entrusted to us by the Master, and are we—"

Eva heard no more. "We give our God our best," rang in her ears until she left the church. Without hesitation she hurried to Madame Gerard's Emporium, and with a smile asked the milliner not to hold the hat as she had decided not to buy it. Madame loudly bewailed the young woman's lack of wisdom, but Eva remained firm in her decision.

That evening the stock of laid-away summer hats was overhauled in the Morton home, and Eva discovered a yellowed straw which was of the prevailing shape, and with an application of chlorine could be made fresh and attractive.

"By the time white hats are really needed I can get a bargain at the summer sales," she told her sister, who was a bit inquisitive.

Upon the next payment of her salary for teaching, Eva deducted the full amount of her thank offering, and promptly paid it to the treasurer of the Missionary society.

The renovated hat was worn through the spring months with a clear conscience, if not with a feeling of satisfaction. The latter part of June Eva was to attend a Chautauqua in a neighboring city and take part in a musical contest. She

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAS IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 475 E Gurney Bldg., Syracuse, N. Y.
Mr. Jackson is responsible.
Above statement true.

must have a new hat for the occasion, as she was to visit friends for several weeks. Madame Gerard had advertised her goods for sale at cost, and early one morning Eva entered the Emporium and asked to look at hats.

"What price do you wish to pay?" asked Madame.

"I cannot pay over eight dollars," replied Eva.

"Do you still fancy this?" Madame opened a box and again displayed the Parisian hat.

"I cannot afford it," stammered Eva, her longing for the becoming hat returning.

"Perhaps you can, my dear. You see Miss Van Dyke had me to put this hat aside for her the day after I showed it to you. She was called out of town a few days later by the illness of her mother. Mrs. Van Dyke died last week, and the young lady wrote me she was going to wear mourning and would not want the hat. Their expenses had been very heavy and she could not take the hat off my hands. She was very, very sorry—Here it is, and it is yours for eight dollars. It was surely made for you, Miss Morton."

"Then I will take it."

Eva wore the Parisian hat with as clear a conscience as she wore the dyed straw, and when told that it was wonderfully becoming there was no regret in her happy "Thank you."

Study at Home

Save money, time and trouble by taking our Home Study Course. Learn at your leisure how to fill a bigger position. The course is simple, inexpensive and quickly learned. Write today to Draughon's Bus. College, Montgomery, Ala.



WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

SPECIAL PRAYER.

We want to have as our object of special prayer this week Miss May McConnell, who has gone to Cuba as missionary to the English-speaking Cubans. A letter from Miss McConnell assures us of her joy in the new work, but she needs our prayers, and as she reads this department of the Record she may have the assurance of the earnest prayers of Mississippi Baptist Young People.

Quoting Dr. Henry Alfred Porter, "When we preach, we move men, when we pray, we move God." "Prayer is the first thing we learn and the last thing we master."

Page Nine.

When we first began our department in the Record, the editor, Dr. P. I. Lipsey, very graciously agreed to give us a space every week, and that page nine would be reserved for our copy. A few times our copy has appeared on another page rather than page nine, and in several instances our copy has been omitted altogether. We want to make this explanation, however. Our copy has gone in each week and Dr. Lipsey has been very kind and with the exception of a few times when he was crowded for space for other important matters, our department has had the right of way on page nine. We make this explanation for the benefit of our inquiring friends and assure you that we will do the best we can not to disappoint you again.

B. Y. P. U's. Taking Study Course.

We are glad to announce that the following B. Y. P. U's. have taken the manual during the last month under the leadership of the State Secretary:

Seniors—Verona, Aberdeen, First Church Vicksburg.

Juniors—Aberdeen, First Church Vicksburg.

The Juniors of Verona also took the Junior Manual, with Miss Frank Kellum teaching. Miss Kellum is a splendid teacher and the Juniors did extraordinary good work under her leadership. Not one of the class

made less than '90.

Vicksburg.

We spent last week with the First Church, Vicksburg, in a Sunday School and B. Y. P. U. Institute. We had splendid class-work, especially in the Junior Manual. We had a large, enthusiastic class, and the Juniors did genuine work. The Senior class was not as large as it would have been had it been exclusively a B. Y. P. U. institute, as quite a number of the Seniors wanted the Sunday School work. Those who took advantage of the B. Y. P. U. work were enthusiastic and did splendid work.

We had with us there, teaching the Sunday School Manual, Mr. W. D. Huggins, Tennessee State Field Secretary.

Brother Huggins is in a class by himself, a teacher of rare gift and a personality that wins all who meet him. We are indebted to Brother Boyd for having brought this enthusiastic worker among us. Brother Boyd was also in the work at Vicksburg from the Sunday School work.

Questions and Answers.

Question.—Two Unions are asking why have a librarian in our B. Y. P. U's, as they have no library.

Answer.—If your B. Y. P. U. has no library, it seems to me that the first duty of a librarian would be to build up one. Certainly our young people are going to read, and we ought to give them through our library books worth reading. The librarian should be always on the alert for new books, should keep the books in circulation and especially make much of the missionary section of the library.

Question.—Please suggest some book on missions that will be suitable for Juniors to study in a mission study class.

Answer.—There is one book that we have been pushing and which has been studied to a great profit by many senior unions and which I'm sure is suitable for Juniors, and that is "Romance of Missions in Nigeria," by S. G. Pinnock, a missionary of 26 years experience in Africa.

Question.—When should Juniors graduate?

Answer.—One a year. We ought to have a set day each year for our graduation exercise, the same as we have our promotion day in Sunday School. This service should be before the entire church, and should be made much of, so that our Juniors may see the importance of it.

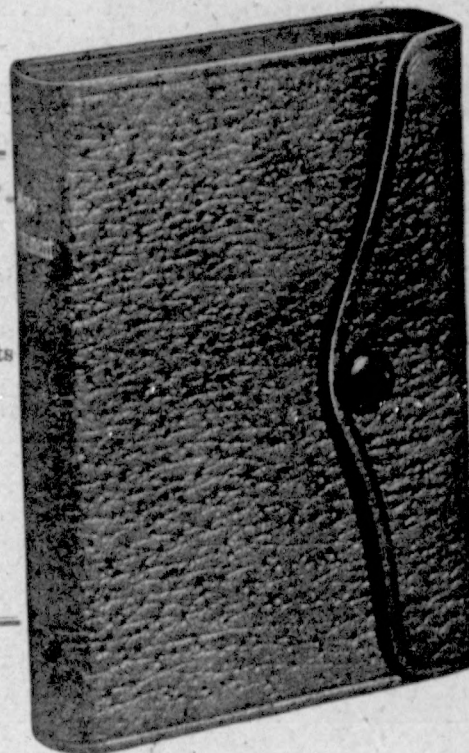
Baptist State Convention, Meridian, November 12-15.

Certain members of the house party were describing the accidents that had happened to them during their respective careers. Adventures by flood, fire, and field had all been well received, and Mr. Brown, eager for fame, thought it was his turn.

"D'you know," he said, "I had a very painful experience once. I ran

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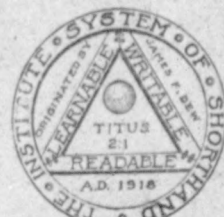


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Durable and beautiful. Button flap: \$1.20 for leather binding; 65c for khaki cloth binding.

Send today to Baptist Record, Jackson, Miss.



Shorthand in Three Days

Is what we could advertise, if we were willing to mislead you, for any bright boy or girl may learn the ALPHABET, SEVEN double Characters, MEMORIZE fourteen rules and fifteen WORD SIGNS in less than three days, but it will take six weeks or two months practice to write rapidly. We will guarantee to teach any person the simple, common-sense INSTITUTE SYSTEM OF SHORTHAND in three months or refund the money. Full Scholarship only ten dollars. My mail or in School in New Orleans. The Baptist Bible Institute will use this System.

THE INSTITUTE SYSTEM OF SHORTHAND
2905 Camp Street
Please mention the Baptist Record in writing.

New Orleans, La.

a splinter that was more than half an inch long right under my fingernail, don't you know."

"Really, Mr. Brown," said a maiden of the party; "how did you do it?"

"Well," he said, "it happened like this."

As he spoke he unconsciously raised his hand and scratched his forehead.

"Oh, I see," she interrupted, sweetly; "how very careless of you!"

The following speech was made by an Irish barrister on behalf of his client, whose cow had been killed by a train:

"If the train had been run as it should have been run, or if the bell had been rung as it should have been rang, or if the whistle had been blown as it should have been blown, both of which they did neither, the cow would not have been injured when she was killed."—Tit-Bits.

Sentinel (forgetting the stock phrase)—"Halt! Er-r—Look who's here!"—Lampoon.

A Treat for the Skin

Freckles, tan, sunburn, pimples, eczema, all can be easily and delightfully vanished with the use of Palmer's Skin Success Ointment. Used for over 80 years. Rev. A. E. Ballard, D. D., President Ocean Grove Camp Meeting Association, Ocean Grove, N. J., writes: "Your Skin Success Ointment completely cured me of an irritating itching eczema and I cheerfully recommend it to all who may be similarly afflicted." It is not only delightfully antiseptic and cleansing, soothing and softening to the skin, but also immediately effective in bleaching the complexion and in vanishing blackheads, freckles and all skin eruptions. Ask your druggist or send for free sample to The Morgan Drug Co., 1521 Atlantic Ave., Brooklyn, N. Y.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

Influenza? La Grippe?

FOLEY'S HONEY and TAR is just what every sufferer of influenza or la grippe needs now. It covers the rough, inflamed throat with a soothing, healing coating, clears away the mucus, stops the tickling and coughing, eases the tightness and bronchial wheezing. Day and night keep

Foley's Honey and Tar

handy. It gives ease and comfort from the very first dose. Buy it Now.

DR. LUNSFORD AND BOARD OF MINISTERIAL RELIEF AND ANNUITIES.

Dr. William Lunsford has arrived in Dallas and begins his duties as Corresponding Secretary of Southern Baptists' newest Board, the Board of Ministerial Relief and Annuities. He will have his offices at 506 Insurance Building, where all correspondence should be addressed.

It will be remembered that at the Southern Baptist Convention in New Orleans in 1917, a commission was appointed to consider the matter of Ministerial Relief with a view to presenting to the convention a plan or method under which the same should be conducted. At the first meeting of the commission in June, 1917, Dr. Lunsford was elected secretary, and was instructed to collect facts and material to formulate such plan for aiding the minister.

This commission made its report to the Hot Springs Convention in 1918, and the final recommendation was, that Southern Baptists should raise the sum of three million dollars for Relief and Annuity Work, and that a new Board should be organized to handle this important work. One million dollars will be raised for the Annuity feature of the Board's work, and two million for relief of sick, disabled and infirm ministers and missionaries, and their widows and orphans.

This movement marks a new day in the history of Southern Baptists. Nine denominations of the United States are raising \$65,000,000 for this purpose, and Baptists could ill afford to disregard the claims of justice for their own ministers and servants.

Dr. Lunsford is well qualified by means of years of active study and participation in denominational life of the South for the performance of his duties as Secretary of the new board. He is a man of broad vision and scholarly attainments, and our people throughout the Southland will rally to him as their leader in a movement close to their hearts.

LOOKING FOR A PREACHER?

Please give me space in your paper for a few words. I am in touch with a splendid preacher who can deliver the goods and build up any work, who is now pastor in Tennessee, and moderator of one of the largest associations, who would

FOOT COMFORT ASSURED

Brooklyn Man Solves the Problem. It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. E. P. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. E. P. Simon, 1589 Broadway, N. Y., and you will receive personal attention.

come to Mississippi if some good church or some field would give him a call. I am taking this responsibility on myself to say that if any field of two half-time churches or a full time work with four churches in a field would like to get in touch with this preacher and will write me, I will be mighty glad to put you in touch. Yours for service,

J. H. FULLER.

Yazoo City.

RIPLEY ET AL.

I have just returned after a very pleasant visit to Ripley and Blue Mountain, Miss. It was my pleasure to preach at the Ripley public school every morning and at the church twice a day; on Sunday four times a day. I had my first experience with a "First" Monday, and it was an experience I shall never forget. During the 11 o'clock service we sent out a committee to invite the visitors to the church, and that just about doubled our audience. At 12 o'clock we adjourned to the court house yard, where I preached to about one thousand. There were many for prayer.

While there I also spoke several times in the interest of the Liberty Loan campaign.

The town of Ripley furnishes very limited evangelistic opportunity. The audiences were large at the church, but it seems that fully ninety per cent of the people are already church members. We received five for baptism and several will join the other churches.

Last Tuesday was a remarkable day at Blue Mountain. The public school, Brown's Academy and Blue Mountain College all attended the service in a body. I spoke on the subject of "Jonah and the Whale," and told them of the wonderful big fish which was exhibited in Memphis recently.

At my meetings now I am exhibiting curios from the war front and also many things brought by me from Palestine, Egypt and other places. I find very deep interest in things of that kind.

BEN COX.

CALHOUN ASSOCIATION.

The Calhoun Baptist Association met in its Forty-third Annual Session with the Liberty Church, Pontotoc County, Wednesday, Sept. 18, 1918. The associational sermon was delivered very beautifully by the appointee, Dr. J. E. Buchanan.

The association was organized by electing Rev. J. F. McKibben moderator; Cecil H. Ellard, clerk, and A. L. Roane, treasurer.

We had with us as visiting brethren, Rev. J. L. Hughes, the "Baptist Record Man," and Brother D. C. Burson, Y. M. C. A. man from Camp Sheridan, Montgomery, Ala.

Rev. Hughes delivered an appreciated sermon Thursday at 11 o'clock, and Brother Burson gave us a very interesting and splendid lecture on the work the Y. M. C. A. is doing.

About 40 of the churches were heard from, and two new ones were received.

Some of the baptisms in the association are here given:

Concord 40
Rocky Mount 30

Duncan Hill 24
Old Town 18
Shiloh 17
Midway 15
Mount Moriah 14
Friendship 12
Vardaman 11

All the reports were read and discussed Thursday.

At 4 o'clock Thursday the association adjourned to meet with the Macedonia church, near Calhoun City, Wednesday after the third Sunday in September, 1919.

By request the following resolutions were adopted by the association:

Resolved, First, That we, the Baptists of the Calhoun Association, representing a constituency of more than 3,000 Baptists, pledge anew our allegiance to our Government and the consecration of our all in man power and financial ability to the winning of the war;

Second, That we register our disapproval of the recent action of the Third Assistant Secretary of War in excluding from our cantonments and armies our Camp Pastors and religious workers, as the order does not apply to Catholics and Jews. We regard it as discriminating and adverse to the morale and efficiency of our sons, husbands and brothers who are in the service.

We regard it as a violation of the spirit of the Constitution, which guarantees absolute religious freedom and our entire separation of church and State.

Dr. J. E. Buchanan, author.

Your brother in Christ,
LESLIE E. ROANE.

SOME TEXAS DOINGS.

Texas Baptists are in the midst of the greatest drive for State Missions in her history, and of course will "go over the top" as she always does.

Dr. Groner, our new Secretary, is a worthy successor to Dr. Gambrell. West Texas is bankrupt by the drouth, but contributions increase.

Dr. King, who was pastor at McKinney for 22 years, is succeeded by Dr. Booth, of Illinois, who is doing a mighty work—150 men in his Sunday School class.

All the Mississippi pastors in Texas are doing good work. There were 67 enrolled from Mississippi in the Southwestern Seminary last year, and I suppose as many this year.

Our church here has given the past two years \$14,000.00 for all purposes, \$3,000.00 for missions, and built a \$4,000.00 parsonage.

G. W. RILEY.

Plano, Texas.

A weary rookie marched mile after mile on a training hike and his toe kept getting sorer. Finally he took off his shoe and the sock that some woman had knitted for him and found the source of the irritation was a small bit of crumpled paper. On it was some writing, and the rookie read this, "God bless our poor, tired feet."—Waldo Adams Amos, of the Red Cross, at Chautauqua, N. Y., Assembly.

"Where have the girls gone?"

"To Sulphur Springs."

"Um. Lots of matches made there, I s'pose.—Kansas City Journal.

A REAL IRON TONIC

Puts Iron Into the Blood Where It Is a Prime Necessity.

You must have an abundance of iron in your blood if you would have the vigor necessary to overcome obstacles, take the initiative, push ahead and bring things to pass.

Iron is a valuable medicine; it gives strength, stamina, endurance.

You can have more iron, better color, steadier nerves, by taking Peptiron, a real iron tonic, which will make a gratifying change in your condition in a very short time.

Peptiron combines iron with nux, celery, pepsin and other valuable ingredients, and is in chocolate-coated pills. Please it to take and easily assimilated. Of druggists or direct from C. I. Hood Co., Lowell, Mass.

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Don't let anybody fool you into shipping thousands of miles away. Don't waste good money paying big express charges! Don't wait weeks for your money! Ship to us—the South's best located fur market—New Orleans. Save express charges; save time; and

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We get cash to you in 24 to 48 hours! We pay more because of tremendous volume and low "overhead" expense. Guarantee you biggest NET profit, because you save big express charges. War has created terrific demand. With fewer trappers, prices going sky high. Get ready for BIG PROFITS. Get our Price List, Tags and full details. A postal will do.

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10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Billiousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, billiousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Cuticura Soap Best for Baby

Soap, Eo., Ointment & Mo., Talcum Eo., Sample each mailed free by "Cuticura, Dept. M., Boston."

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

Jesus Our Example in Soul-Winning.

What we call "soul-winning" is an eternal and ever-present necessity. By "soul-winning" we mean the inducing of one to repent of his sins and trust in Jesus Christ for salvation. For if one can get one to do these two he has won his soul. All you may do after he is saved to induce him to live the right kind of life and do the right things, is not soul-saving—but life-saving.

"Soul-winning" deals with unsaved folks, and its objective is their salvation. And this is an eternal and ever-present necessity, because, 1st—as Jesus says: "You will not come unto Me;" and, second, as Paul says: "The carnal mind is at enmity with God."

It is a stubborn fact that nobody accidentally or carelessly, or casually stumbles onto salvation. He seeks it!

Again, nobody seeks it unless somebody induces him to. I suppose there are some few scattering exceptions. But these exceptions only help to establish the rule. The Corinthians' experience is practically the experience of all others, namely: They became believers through Paul and others.

That's why I say that until Jesus Christ comes this thing of soul-winning is going to be an ever-present necessity. Nor does it make any difference whose soul it is—it must be won by somebody.

And there is an art in soul-winning. Just as there is in everything else where one somebody induces another to say, or do, or not say, or not do, a certain thing—or anything.

As, for example, in the commercial and business world there are men who are real artists in their line. It is the same in the political world. Oh, it's so everywhere and in every phase of life. Men become efficient by learning how to do well the things they are to undertake. They "catch on" to the secret. They learn the art.

Now, soul-winning comes in the same class with all these other things. One must learn how. He must "catch on" to the secret. He must learn the art.

I reckon, dear reader, if you are not a soul-winner, you will readily admit that it is because you really do not know how to be one.

Well, it is a fine fact of inspiration that Jesus while here on more occasions than one showed exactly how to win souls.

I want us to study together the story of the winning of the soul of the bad woman at Jacob's well. It is such a simple narrative that even children can see exactly how to win a soul. And yet it is full in all its details—not a single point neglected, excluded, or left out.

I. He saw in the woman a soul that needed to be won.

You have got to begin with that in all real and effective soul-winning.

And here is just where most of us have failed. We do not see in all these lost people about us souls in actual need. Souls, which, if they should quit their bodies at this instant, would go into a devil's hell.

It is a soul-need far more appealing than it is possible for any appeal for the Red Cross, for example, to be. And yet how slow we are to think so! There is not a loyal citizen among us who is not willing to make any reasonable sacrifice that this fine Red Cross movement asks of us. Why? Because we realize that these Red Cross appeals are the expressions of a real need. Otherwise we could not be very enthusiastic for the Red Cross and its work.

Here, then, is a little analogy that reveals the real cause for so much indifference and lethargy on the part of so many people. Until you can see in every lost one a soul in actual need of being won, you are not going to be very much in earnest about trying to win him.

II. He first got her attention.

In this case by doing two very unusual things:

1. He asked a WOMAN for a drink of water.

That was an unheard-of thing for Him to do. Not because she was a woman of Samaria—nor because she was a bad woman—but just because she was a woman! The old Jewish doctors said, "A man should not salute a woman in a public place—not even his own wife." Again: "It is better that the words of the law should be burnt than delivered to women." Just think of it! Perhaps woman cannot yet fully appreciate what she owes to Christ and His Christianity.

2. He asked a Samaritan for a favor.

That, too, was an unheard-of thing for Him to do. The Jews and the Samaritans had no sort of dealings with one another. But Jesus cast all precedent to the winds, and asked a favor of a Samaritan.

I doing these two unusual things, however, he got what He had to have before He could win her soul—her full attention.

An in this we must go and do likewise. I mean that if we win one's soul we must first get that one's full attention.

But in order to do that, it is not necessary for us to undertake and do the unusual thing. Though many, very many, would-be soul-winners seem to think that it is. They study all kinds of new "stunts" that they may thereby catch the attention of

those whose souls they would win.

Oh, there are many, many good and successful means of securing the full and even sympathetic attention of the lost. That is what we are striking at when we appoint and advertise our meetings, announce our subjects (some of them strange, catchy, spectacular), assemble and train large choirs, sing our soul-inspiring and uplifting songs, etc.

And in all this, the idea is good, and the thing aimed at essential. For no matter how much one is interested in another, to win his individual soul he must get first his individual attention.

3. Then He got her interest.

He did this by talking to her about the things she was most interested in: "If thou knewest the gift of God, and who it is," etc.

Now, friend of mine, you can never win that soul in which you are interested; except through that soul's personal interest. And you will never get that soul's personal interest except by coming down to the things in which that life is interested.

Paul: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law; to the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means gain some."

It's what teachers call "the point of contact."

4. Then He won her desire.

She said: "Sir, give me this water, that I thirst not, neither come hither to draw."

Necessity is upon every would-be soul-winner to do that. You must in some way create within those whose souls you would win a real desire to become possessors of salvation.

There are lots of ways to do that. One of the best I know is to live your religion so that it will be so beautiful that it will attract others.

If you have something that is better than others have, they'll want it.

The woman at Jacob's well did. Somebody, trying to hearten the people who have no money, said: "Do not get sorry for yourself because you have no money and the rich have. There is nothing easier than getting money from rich folks. Make something or do something they want and they are always ready to give you their money for it." So it is with religion.

College Boy—Dad, I think I'll tackle the stock market game as soon as I get my sheepskin.

The Old Man (dryly)—Well, I believe that's the proper apparel for young men in Wall Street.—Boston Transcript.

Some Name—In a certain periodical published for the information of professional writers there recently appeared this note:

"MsSoreley's Magazine. For the present they plan to use only serials by writers who have big names, anywhere from thirty thousand to seventy-five thousand words in length."

—Youth's Companion.

Get the Habit of Drinking Hot Water Before Breakfast

Says we can't look or feel right with the system full of poisons.

Millions of folks bathe internally now instead of loading their system with drugs. "What's an inside bath?" you say. Well, it is guaranteed to perform miracles if you could believe these hot water enthusiasts.

There are vast numbers of men and women who, immediately upon arising in the morning, drink a glass of real hot water with a teaspoonful of limestone phosphate in it. This is a very excellent health measure. It is intended to flush the stomach, liver, kidneys and the thirty feet of intestines of the previous day's waste, sour bile and indigestible material left over in the body which if not eliminated every day, become food for the millions of bacteria which infest the bowels, the quick result is poisons and toxins which are then absorbed into the blood causing headache, bilious attacks, foul breath, bad taste, colds, stomach trouble, kidney misery, sleeplessness, impure blood and all sorts of ailments.

People who feel good one day and badly the next, but who simply can not get feeling right are urged to obtain a quarter pound of limestone phosphate at the drug store. This will cost very little but is sufficient to make anyone a real crank on the subject of internal sanitation.

Just as soap and hot water act on the skin, cleansing, sweetening and freshening, so limestone phosphate and hot water act on the stomach, liver, kidneys and bowels. It is vastly more important to bathe on the inside than on the outside, because the skin pores do not absorb impurities into the blood, while the bowel pores do.

KILLS CATARRH GERMS

Famous Hyomel—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the big ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomel, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomel is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomel. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomel Co., Ithaca, N. Y.

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

OXIDINE
Kills Chills
Good for Malaria, constipation, biliousness, — a fine tonic. Guaranteed or money back.
Ask your dealer
Behrens Drug Co., Waco, Tex.

NEWS IN THE CIRCLE MARTIN BALL

Rev. L. A. Parker, former pastor at Booneville, recently pastor at Winston-Salem, N. C., has resigned his pastorate and is now in the Louisville Seminary, taking his Doctor's degree.

How our hearts go out in sympathy with Mrs. R. J. Willingham, of Richmond. One week giving up a noble son, Dr. B. J. of Wilmington, N. C.—the next parting with another, our consecrated missionary to Japan, Calder. She has the sweet consolation that each of them rests in peace with Jesus, and soon she will join them on the other shore. May His grace sustain her.

A Baptist layman at Louisville, Ky., recently gave \$15,000 to the Seminary to the endowment fund for student help. This was the result of work done by Dr. P. T. Hale.

We were sorry to learn of the death of Rev. M. P. Matheny, of Texarkana, Ark. He was one of the editors of a paper supported by the Gospel Missionaries. He was a good man and strong preacher of the word.

In South Carolina and Alabama many of the Associations have been called off on account of the prevalent epidemic. The associations are closest to the churches and we must not allow this condition to cripple the work.

Dr. A. J. Barton, who has recently assumed charge of the work at Alexandria, La., is one of our old-time friends—a strong preacher, a genial brother and a great Kingdom builder. He will bring things to pass in his new field.

Dr. E. B. Hatcher, editor of the Baptist World, was called last week to Richmond, Va., on account of the serious illness of his son, who is suffering from pneumonia following influenza.

Rev. J. G. Wilson has resigned the pastorate of the church at Ninety-Six, S. C., and accepted the church at Cross Hill, and two other churches near by.

Mrs. C. F. Hard, daughter of the late Wm. G. Whilden, has presented to the library of Furman University

her father's fine library of South Carolina literature. It contains histories, poems, novels, biographies and annuals. It is one of the greatest collections of its kind in the State.

The Sunday School Board is experiencing great trouble in getting out the literature for the present quarter. They have lost all their efficient labor, and supply men and women cannot work as rapidly as those experienced in the work. Besides, second class mail must wait till the first class has been disposed of.

We should all do our best for State Missions now when we are not permitted to hold our regular meetings on account of the terrible epidemic. Every pastor should plan and arrange for a personal canvass.

Evangelist John Barnard tell of a meeting he held recently at Cave Springs, Ga., in which there were 42 additions. There were many other professions. The members say it was the best meeting in the history of the church.

Dr. Len. G. Broughton, pastor of the First Church, Knoxville, Tenn., has arranged for a Bible Conference to be held in his church from October 27 to November.

President Wilson, in his missionary message says: "I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted." That is in keeping with all his wise and helpful utterances.

FIRST AID

to the injured, whether the injury is large or small; Mother's first thought in cases of all burns, scalds, cuts, bruises, stings and other skin infections, is Gray's Ointment. Its constant use for nearly a century has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Its effect is immediately soothing as well as healing and its application carefully guards against any chance of blood poisoning. Telephone your druggist, or write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., for sample.

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SPANISH INFLUENZA---WHAT IT IS AND HOW IT SHOULD BE TREATED

Nothing New—Simply The Old Grip, or la Grippe That Was Epidemic in 1889-90, Only Then It Came From Russia by Way of France and This Time by Way of Spain.

Go to Bed and Stay Quiet—
Take a Laxative—Eat Plenty of Nourishing Food—
Keep Up Your Strength—
Nature Is the Only "Cure."

ALWAYS CALL A DOCTOR

NO OCCASION FOR PANIC.

Spanish influenza, which appeared in Spain in May, has all the appearance of grip or la grippe, which has swept over the world in numerous epidemics as far back as history runs. Hippocrates refers to an epidemic in 412 B. C., which is regarded by many to have been influenza. Every century has had its attacks. Beginning with 1831, this country has had five epidemics, the last in 1889-90.

There is no occasion for panic—Influenza itself has a very low percentage of fatalities—not over one death out of every four hundred cases, according to the North Carolina Board of Health. The chief danger lies in complications arising, attacking principally, patients in a run-down condition—those who don't go to bed soon enough or those who get up too early.

THE SYMPTOMS.

Grippe, or influenza as it is now called, usually begins with a chill, followed by aching, feverishness and sometimes nausea and dizziness, and a general feeling of weakness and depression. The temperature is from 100 to 104, and the fever usually lasts from three to five days. The germs attack the mucous membrane, or lining of the air passages—nose, throat and bronchial tubes—there is usually a hard cough, especially bad at night—often times a sore throat or tonsillitis, and frequently all the appearances of a severe head cold.

THE TREATMENT.

Go to bed at the first symptoms, not only for your own sake, but to avoid spreading the disease to others—take a purgative, eat plenty of nourishing food, remain perfectly quiet and don't worry. Quinine, Asperin or Dover's Powder, etc., may be administered by the physician's directions to relieve the aching. But there is no cure or specific for influenza—the disease must run its course. Nature herself will throw off the attack if only you keep up your strength. The chief danger lies in the complications which may arise. Influenza so weakens the bodily resistance that there is danger of pneumonia or bronchitis developing, and sometimes inflammation of the middle ear, or heart affections. For these reasons, it is very important that the patient remain in bed until his strength returns—stay in bed at least two days or more after the fever has left you, or if you are over 50 or

not strong, stay in bed four days or more, according to the severity of the attack.

EXTERNAL APPLICATIONS.

In order to stimulate the lining of the air passages to throw off the grippe germs, to aid in loosening the phlegm and keeping the air passages open, thus making the breathing easier, Vick's VapoRub will be found effective. Hot, wet towels should be applied over the throat, chest and back between the shoulder blades to open the pores. Then VapoRub should be rubbed in over the parts until the skin is red, spread on thickly and covered with two thicknesses of hot flannel cloths. Leave the clothing loose around the neck as the heat of the body liberates the ingredients in the form of vapors. These vapors, inhaled with each breath, carry the medication directly to the parts affected. At the same time, VapoRub is absorbed through and stimulates the skin, attracting the blood to the surface, and thus aids in relieving the congestion within.

HOW TO AVOID THE DISEASE.

Evidence seems to prove that this is a germ disease, spread principally by human contact, chiefly through coughing, sneezing or spitting. So avoid persons having colds—which means avoiding crowds—common drinking cups, roller towels, etc. Keep up your bodily strength by plenty of exercise in the open air, and good food. Above all, keep free from colds, as colds irritate the lining of the air passages and render them much better breeding places for the germs.

Use Vick's VapoRub at the very first sign of a cold. For a head cold, melt a little VapoRub in a spoon and inhale the vapors, or better still, use VapoRub in a benzoin steam kettle. If this is not available, use an ordinary tea-kettle. Fill half full of boiling water, put in a half a teaspoon of VapoRub from time to time—keep the kettle just slowly boiling and inhale the steam arising.

Note.—Vick's VapoRub is the discovery of a North Carolina druggist, who found how to combine, in salve form, Menthol and Camphor with such volatile oils as Eucalyptus, Thyme, Cubeb, etc., so that when the salve is applied to the body heat these ingredients are liberated in the form of vapors.

VapoRub is comparatively new in New York State and New England and a few Western States where it is just now being introduced, but in other sections of the country it is the standard home remedy in more than a million homes for all forms of cold troubles. Over six million jars were sold last year. It is particularly recommended for children's croup or colds since it is externally applied and therefore can be used as freely as desired without the slightest harmful effects. VapoRub can be had in three sizes at all druggists.—adv.

their lives for the students to render Christ-like service.

TETTERINE Drives Away Pimples

and leaves your skin soft and spotless. 50c at your druggist's or from The SHUPTRINE CO., SAVANNAH, GA.

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Save Your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!